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The Rainbow Empire

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Reviewed with Additional Material by Mrs. E. D. McKune, Canton, Ohio.

STUDY IV—EVANGELISTIC MISSIONS

AN account of what God hath wrought through the Evangels who have gone to Ethiopia to *tell the Good News of a Living Christ* should properly be the climax study of *The Rainbow Empire.* And in seeing what has been done, we meet the *Challenge of the Unfinished Task!*

THE EVANGELISTIC TASK

Readers of *The Rainbow Empire* are entranced by a study of the land, the people, their history and customs. their physical and mental needs. Now comes the challenge to be channels through which Ethiopia will find the true wisdom of God which is far above the value of "topaz or pure gold". (Job 28:19)

Approximately ten million people live in the hermit plateau land of Ethiopia. What do they believe about the Creator and Sustainer of the Universe? From what do we wish to *convert* them? Just what is the *evangelistic task?*

A "religious census" of Ethiopia reveals these approximate figures:

6,000,000 (more than one-half) Pagans.

1,000,000 Mohammedans.

Remnant of Jews, called Falashas.

3,000,000 (about one-third Christian Ethiopian Church.

The pagans are found among the Gallas, those Negroid immigrants who entered Ethiopia several hundred years ago to conquer, but were themselves conquered by the ruling Amharas. "Today they exist as isolated, ununited tribes, the tribes having no love for each other, having no common interest, and while outnumbering the Amharas perhaps three to one are under the subjection of the Amharas." (Text) Originally they worshipped the earth, moon and sun gods, and spirits believed to dwell in trees, mountains, rivers, stones, etc. Many thousands continue today their animistic beliefs and observances. Medicine men and witch doctors foretell future events by examining the entrails of a goat or other animal. It is believed that these "doctors" have

the power to cast out the 88 evil spirits causing distress and sickness among men. Criminals are often "smelled out" by feeble-minded, spirit-possessed youths. Do you suppose that the punishment meted out to those declared guilty is always just? A worker of the Frontiers Mission tells this incident of a pagan native, who, pointing to a large waterfall said, "My people is just like that water. That water up there comes from it knows not where. It is hurled dizzily through space for a short time, it knows not why. Then it passes on, it knows not where it is going. My people is like that water." These pagans present a real challenge to "Go into all the world and preach the gospel."

Islam has always been zealous to spread its faith, even by means of the sword. Nor has Ethiopia been overlooked by the Followers of the Prophet. From the Study of *Old Ethiopia* you may recall the heroic struggle of the Solomonian line of kings in the fourteenth century to beat back the Mohammedan invaders. In 1527 the terrible Gran, the left-handed, came with his Turks, cannon and firearms. Christian Ethiopia, fighting with spears and shields, clubs and javelins, was overpowered. Thousands bent the knee to Islam. Appealed to for help, King John of Portugal sent Christopher de Gama with a Portuguese army. The Mohammedans were defeated and Gran was killed in 1544. In recent times Lidj Iyassu, the grandson and designated successor of the great Menelik II, rejected the national religion, accepted Islam, and worshipped in mosques instead of Christian Churches. On the flag of his country he wrote, "There is no God but Allah and Mohammed is his prophet." As a result Lidj Iyassu was deposed and imprisoned, showing the unpopularity of Islam among the princes and people. Today certain Mohammedan tribes of Jimma are represented by a powerful Sultan Aba Jifar. The estimated number of

MASKED PARADE

The man raising his hat is a brother of Lidj Iyassu the grandson of Menelik II. The family of Lidj Iyassu was scattered when he was imprisoned. This brother is under the watchful eye of Gorei's Governor, Ras Nado.

Cut furnished from Mrs. George Moore Memorial Fund.

one million Mohammedans in Ethiopia present the same type of challenge to Christianity that is presented in other Mohammedan quarters.

The origin of the Tribe of Ancient Jews, called Falashas, is not known. It may date from the time of Solomon, or from the Jewish dispersion from Palestine in 70 A. D. At the present time most of them live in the district north of Lake Tsana. Though Jews of the Jews they do not speak Hebrew. Their Old Testament Books are in Ethiopic. They keep the Jewish Sabbath, Jewish fasts and feasts, and build synagogues according to the Mosaic code. Until missionaries came to them they did not know of the Messiah, however they are not prejudiced against Christ as are other Jews. The Falashas present a challenging field of work among the Jews of the world.

The Church of Ethiopia had its origin in the shipwreck of Frumentius in 333 A. D. (discussed in a previous Study). Frumentius was consecrated Bishop of the Church of Ethiopia by the great Athanasius in Alexandria. The gospel spread rapidly and became a powerful force in this ancient land. The break that came in Christendom at the Council of Chalcedon in 451 A. D. caused the isolation of the Coptic branch of the Church. The nature of Christ became the center of dispute, the Coptic Church emphasizing His Deity to the exclusion of His Humanity. This emphasis made it seem necessary to have saints who would act as mediators between man and Christ, which in turn accounts for the elaborate ceremonialism and fasts of this Church.

PRESENT STATUS OF THE CHURCH

Today the Ethiopian Church claims approximately one-third of the population. The Abuna, Archbishop, is still consecrated by the Coptic patriarch in Egypt. His powers are great —both ecclesiastical and political. That high honor is accorded to him is shown by the fact that only he and the Emperor are permitted to use an umbrella made of cloth of gold.

But even the Abuna's powers receive a check in the person of the Echage, native Ethiopian, appointed by the Ethiopian government, and second person in eccesiastical power.

The Bishops, limited to seven in the Ethiopian Church by the Council of Nicea, have certain delegated powers, but they are neither the head of the priests, nor as important as we usually consider Bishops.

There are many priests, scribes and students connected with the Church. Monks, hermits and even nuns live in monasteries and secluded places. (See Text, pp.228,229)

The monotonous chanting of priests in the dead Geez language, booming drums, rattling sistra, and burning incense, have degenerated into mere formalism which few worshippers understand. Since the fifth century Ethiopia has had the Bible and Apocrypha. (For the names of the Books of the Bible see Text, pp.231-234) Many fast days are strictly observed, totalling more than 200 days each year. Of course *Feasting* always follows *Fasting*. In September, following the rainy season, comes *Maskal,* the colorful Festival of the Cross, commemorating the successful finding of the cross of Jesus which

had been hidden away by the Jews. *Timkat* is observed in January, commemorating the baptism of Christ by John the Baptist. (Ch. VII)

There is close union between Church and State. It was Cyrilus, the Abuna, and Saviros, the Echage, who were most important in the coronation ceremonies of Emperor Haile Selassie I, two years ago.

Why send missionaries to a land that is Christian? Dr. Bergsma says, "While the Ethiopian Church can subscribe to all the articles of the Apostles' Creed it remains nevertheless a dead cold Church, with a priesthood unconcerned about the masses walking in darkness; those who possess the light direct all the rays to self and care not if their brethren perish. The laity desiring the bread of life are taught to depend on fasts and feasts and holy days and outward forms as a means of salvation and the inner change of life is unknown. . . . In spite of errors in the most ancient branch of the Christian Church on the face of the earth, there is something admirable about the Old Church. Surrounded on all sides by paganism and Mohammedanism it has fought gloriously for the faith, imperfect as that may have been. It is this very fighting quality that is the most hopeful sign for the future of the Church of Ethiopia. If she could fight thus for a faith with so little real vitality of belief, how will she not fight for the faith once the full light of the gospel breaks forth upon Ethiopia!"

HISTORY OF PROTESTANT MISSIONS IN ETHIOPIA

One hundred and two years ago, in 1830, the first Protestant missionaries were sent to Ethiopia by the Church Missionary Society of England. To Rev. Samuel Gobat goes the honor of being the pioneer missionary. He commanded the respect of the Priests of the Ethiopian Church because he *knew* the Scriptures. Other consecrated missionaries followed, sowing seeds of true Christianity by daily ministries and the publication of Scripture portions and helpful books. Their chief concern was to "revive the valley of dead bones"—the ancient Church.

The subsequent history of evangelical missions in Ethiopia shows short periods of occupation followed by long periods when no missionary was allowed in the country. In 1854 Emperor Theodore kindly received a young man named Johann Martin Fladd, sent by the C. M. S. of London. Fladd's chief interest centered in the Falashas. His appeal in behalf of these Jews resulted in the London Mission for the Jews sending Aaron Stern, and one year later, in 1859, establishing the Falasha Mission in Ethiopia.

Ere long Theodore in his insanity, turned against the missionaries, cruelly treating and imprisoning their families. Then it was that England sent an army under Lord Napier to free the captives. The Ethiopians were defeated at Magdala. The next Emperor, Johannes, closed Ethiopia to all missionaries. However, Fladd managed to keep in touch with his converted Falashas, many of whom were being persecuted for righteousness' sake. Today the son of this heroic Fladd is directing the Falasha mission from his headquarters in Switzerland.

When Amharic, instead of the Geez

or Ethiopic language, became the medium used in writing and speaking, the Church opposed the translation of the Bible into the living language. However, today the Bible is translated into Amharic and several forms of the Galla language. The British and Foreign Bible Society reports yearly increases in the sale of Scripture portions and Bible.

The following Protestant Missionary Societies are at work in Ethiopia: London Society for the Propagation of the Gospel among Jews; British Society for Propagation of the Gospel; British and Foreign Bible Society; Sudan Interior Mission; Evangelical Lutheran Mission; two Swedish Societies; Seventh Day Adventists; and the United Presbyterian Church. Dr. Bergsma observes that most of these groups wish to establish a living, Christ-centric, self-supporting, self-governing and self-propagating Christian Church.

THE ROMANCE OF THE U. P. CHURCH IN ETHIOPIA

The Macedonian Call to the United Presbyterian Church and the response of our Board has been mentioned in a former study on *Medical and Educational Missions*. With the opening of the pioneer station at Sayo will ever be associated the names of Dr. and Mrs. Tom Lambie, Dr. and Mrs. J. Kelly Giffen, and Rev. R. G. McGill who made the trip of investigation in 1919. Dr. and Mrs. Lambie remained to begin mission work at Sayo on a tract of land given by the local governor.

Other names belong to these early days—Dr. and Mrs. Paul E. Gilmor, Miss Ruth Beatty, Mr. and Mrs. Fred Russell, Mr. and Mrs. D. C. Henry, Rev. and Mrs. B. B. Buchanan, Miss Isabel Blair, Miss Elizabeth McKibben, etc. Inasmuch as only ten years have passed since the U. P. General Assembly recognized Ethiopia as a separate mission field, many of the missionaries associated with this pioneer venture are still actively at work in Ethiopia.

In 1923 work was opened at Addis Ababa, the capital. On a tract of land given by the Emperor Haile Selassie I—then Prince Regent—was built the George Memorial Hospital. A plea for Ethiopia—the needed hospital at Addis Ababa—the consecration of Mr. W. S. George of East Palestine, Ohio, in presenting a gift of $50,000 to the Women's Board for building that hospital—are details familiar to all who know U. P. Mission work. Surely there has been *Romance* in answer to Prayer!

Gorei station was opened in 1924 under Rev. and Mrs. R. F. Shields and Mrs. Ruth Lobaugh Walker.

At these three strategic centers the U. P. Church is witnessing for the Living Christ in Ethiopia. Sayo and Gorei are in the midst of pagan Gallas; Addis Ababa at the center of the old Christian Ethiopian Church. Often native priests are prejudiced against Evangelical teaching. Our missionaries meet situations, problems and revolting conditions that are difficult—yet we hear no complaint from them. Instead, they rejoice because of Fruits already coming from the Seed of the Word of God sown in the lives of needy Gallas and Amharas.

Think of beautiful transformed lives like Gidada, a blind, small-pox marked beggar boy of Sayo con-

verted body and soul to the religion of Jesus Christ. What gratitude he must feel toward Mr. Fred Russell whom he calls his spiritual father! Gidada, with his knowledge of the English language and of Braille, and his ability to preach to his own people, is allowing himself to be used daily by God for the salvation of souls.

Ato Gobry, interpreter at Addis Ababa, and Ato Hailu at Gorei, are noble Fruits mentioned by Dr. Bergsma. There are many others.

Each missionary, busy with his or her own task of evangelism through the school, the clinic and hospital, and through preaching and visitation, no doubt often sees native saints and sinners sitting down together for religious services, which is just as it should be. Did not Christ come to seek and to save the lost? In the *Christian Union Herald* for March 19, 1932 Miss Isabel Blair gives a picture of Saint and Sinner together in the Sayo Church and challenges with her closing statement, "Is your church full of sinners or is there only room for the saints?" In any land, are the sinners not the real challenge —the *Unfinished Task?*

The Rainbow Empire! It will be read and studied by many individuals and groups during the year. What will be done with the impressions formed? Love can always find a way whereby we may show our abiding concern for that which God hath wrought through our missionaries in Ethiopia, the land represented as "stretching out hands unto God". Possessions, Service and Prayer are ours, of which, perchance, for many of us, the greatest is Prayer. Missionaries and Native Christians are Christ's vanguard. May we close the study of Ethiopia with this prayer-poem for them:

"Forget them not, O Christ, who stand
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.

Exalt them over every fear,
In peril come thyself more near,
Be with thine own, thy loved, who stand,
Christ's vanguard, in the storm-swept land."

—Margaret Sangster.

PROGRAM SUGGESTIONS—EVANGELISTIC MISSIONS

Poster or Invitation

Sketch a hill with a winding path leading from foot to a cross at summit of hill. At intervals along the path place stones, printing on each a word designating difficulties in the upward climb of native Christians, such as *Superstition, Ignorance, Traditions, Unbelief, Persecution, Bigotry, Animism, Indifference, Prejudice,* etc. (May be made in colors)
Below the picture print:

There are stones in the Path of the Upward Climb,
With which Ethiopian Christians grope;
But the Sunlight of Faith when the raindrops fall
Will bring them the "Rainbow of Hope."
Date ..... Place .....

Contrast superstitious fear of "Rainbow Sickness" cherished by natives, with the Hope and Covenant Promise in the mind of Christians at sight of rainbow. (See article, "God's Two Belts" in *The Womens Missionary Magazine,* p.581, May, 1932)

Program—Spiritual Banquet

For climax meeting on Ethiopia, we suggest meeting be held in church or in room large enough for all to be seated at small tables made neat with lunch cloth, flowers and candles. At each place have "Menu Card", paper plate, paper cup, nut cup. (Symbolism

of each explained below) At Five-and-Ten-Cent Store you may obtain all materials. If possible choose plates, etc. in Ethiopian colors of red, yellow and green. Women, or Y. W., remain seated at tables for entire Program and Business. Maps, curios, pictures, etc. may be displayed in room.

Quiet music is effective while all enter candle-lighted room and find places which may be marked with place cards made to resemble Ethiopian flag and stuck in nut cups.

This *"Spiritual Banquet"* has been impressively given. It takes *Time* to arrange for it, but the deepened impression of the need for *spiritual food* is worth the effort. Or, if you do not wish to sit at tables, arrange seating in usual manner. Prepare just one "Spiritual Banquet Outfit". Place Menu card, plate, etc. on table at front. As different members present parts described below, they stand beside table and explain symbolism of that part of "Menu".

MENU—SPIRITUAL BANQUET

Entree
The Bread of Life
Lettuce Salad
Food for Thought
A Cup of Cold Water
Fruit Nuts
Cafe Noir

The "Menu" interpreted means:

"Entree"—Quiet music. Explanation by Chairman of meaning of "Spiritual Banquet". Compare Banquet in Palace of King (Text, pp.53, 54) with Banquet with Great King of Kings—Spiritual.

"Bread of Life" — (Devotional Service). On each plate a "paper wafer" on which is written, "I am the Bread of Life". Comment on meaning.

1. Song: "We've a Story to Tell to Ethiopia" (Substitute "Ethiopia" for "nations" in No. 268, Bible Songs Hymnal) Words may be copied on "Menu Folder" or written on blackboard.

2. Scripture: "I gave . . . Ethiopia . . . for thee." Isa. 43:3; Isa. 45:14; Job 28:19.

3. Prayer.

"Lettuce Salad (Business—a bit of this and a bit of that)—President presiding.

"Food for Thought"—(Topics by 4 women) On each paper plate draw outline map of Ethiopia, locating 3 missions at Sayo, Addis Ababa and Gorei. Chairman explains that Ethiopia and these missions are "Food for Thought".

1. The Evangelistic Task (Ch. XXV and scattered references) Task may be shown by giving brief outline of religions in Ethiopia. For convenience we cite pages:

Paganism: pp. 55; 172; 195-196; 204; 243.
Mohammedanism: pp. 209-212; 222; 244; 263.
Falashas: pp. 244-246; 253; 259.
Church of Ethiopia: pp. 204-207.

2. Present Status of the Church (XXIV, VII.)

3. History of Protestant Missions in Ethiopia (XXVI, XXVII, XXVIII, XXIX.)

4. The Romance of the U. P. Church in Ethiopia (XXX; Denominational Literature)

"A Cup of Cold Water"—(Missionaries) Who but the missionaries "take cups of cold water"?

In each paper cup place picture of a missionary in Ethiopia (July 1931 *The Womens Missionary Magazine*). Have the names given and brief remarks about as many missionaries as time permits. The picture *A Cup of Cold Water* by Harold Copping, is effective. (See cover page of Foreign Board Handbook, *The Great Physician in our Fields Abroad*).

"Fruit"—(Fruits of Missions—native Christians). Cut from colored paper different kinds of fruits. On them paste pictures (or names) of native Christians. Place one fruit on each plate. Have life of Gidada told (Text, Ch. XVI). Ato Gobry (pp.

23, 24) and Adaba (p.184) may be told.

"Nuts to Crack" (Questions for Discussion). In nut shells in nut cups place such questions as:

1. Do Ethiopians make good Christian?
2. What is the most interesting fact you have gained from this Study on Ethiopia?
3. What can we do for Ethiopia?

(Good discussion questions are found in *How to Use—Rainbow Empire*, pp. 11, 12, 13.) (Or, in each Nut shell may be a copy of the *Intelligence Test* given below.)

"Cafe Noir" (Conclusion)—Ethiopia is the home of Coffee, hence we feel that coffee may be Concluding course of "Spiritual Banquet".

1. Conclusion (Text, pp.277, 278).
2. Prayer Cycle—6th and 30th Days.
3. Song—*"Christ for Ethiopia We Sing"* (Substitute "Ethiopia" for "World" in hymn, words of which are found in most hymnals. Music, p. 166 Bible Songs Hymnal. Words may be copied on "Menu".)

Intelligence Test—(If the following statements are True, mark "T"; if False, mark "F")

(References—Chapters VII, XXI to XXX. Most answers found in accompanying article on Evangelistic Missions).

1. No celebrations in Ethiopia are connected with the Church.
2. The Archbishop of the Church of Ethiopia is called "The Abuna".
3. The Abuna is elected by the Ethiopians. He has *only* ecclesiastical power.
4. The people of Ethiopia are not superstitious.
5. Johann Martin Flad was a missionary to the Falashas or Jews.
6. Frumentius was Emperor just before Haile Selassie I.
7. Portuguese forces under Christopher de Gama defeated the forces of Islam and saved Ethiopia as a Christian nation in 1544.
8. The Ethiopian Sabbath is not Saturday, but *Sunday*.
9. The Church of Ethiopia has had in its possession the Complete Bible since the 5th century.
10. Gorei was the first mission of the U. P. Church in Ethiopia.

Demonstration (Suggestive for any type of program on Evangelistic Missions).

Impersonate Mrs. A., who could go to Ethiopia as a missionary if she really felt more missionaries were needed, in conference with someone who impersonates a missionary. Mrs. A. raises many questions and stock arguments against sending missionaries, all of which if skilfully planned and answered, by the "missionary" will "knock down" many prejudices in the minds of the indifferent .

Other Suggestions—If you debate, tell stories, dramatize special scenes, etc., see *How to Use, Rainbow Empire*, (pp. 10-12). Search Denominational Literature, especially the *Christian Union Herald* and Foreign Correspondence in *The Womens Missionary Magazine* for stories of native Christians, current items, etc. Item—"Born Again in Sayo" by Dr. Maxwell in *Christian Union Herald*, October 29, 1932, is timely for this topic.

A Glimpse of Royalty's Children in Ethiopia

By Mrs. Fred L. Russell, On furlough, Grandview, Washington.

ALL of us who have been brought up in democratic America, have a bit of extra interest in real Royalty, probably because it is not often part of our own experience to encounter anyone born in royal families. It may not appeal to you that Royalty should have olive skin, or that dusky faces should be really of nobility. Let me correct any such idea for color has nothing to do with royal blood and it would be difficult to find any noble line in any land more proud of their lineage than these sons of Solomon, these Princes of the House of David, of the Lion of the tribe of Judah.

You have enjoyed Dr. Bergsma's story of the missionary dining in the Palace of the King of Addis Ababa (see *Rainbow Empire,* pp.53-56). It gives us something quite out of the ordinary, as humble missionaries, to dine off gold crested china and to stir our coffee with solid gold spoons but how very, very thankful, after such a visit and banquet, we always are that we have our own simple home life to which we may return. Homes where the whole family, especially husband and wife dwell in Christian love and unity; where equality and sympathetic understanding exist because we are truly one in His sight and in His service. This blessed state of home love is not possible except in a truly Christian home, whether that home be in America or in Ethiopia.

SONS OF ROYALTY

Besides the Emperor and Empress of Ethiopia, there are five other members of the royal family: three sons and two daughters. It is of these that I want to tell you very informally for often my heart has ached for these "poor little rich royalty". The baby was born very shortly after the Coronation and I have never seen him but the other four are very dear to us. Asfau, the eldest son, heir to the throne, was about ten years of age when I first knew him and as dignified and stately as a real Prince should be. When he was about thirteen, his tutor urged the teaching of English as part of his education, which was all carried on at home in the separate house where the children lived. A great deal of parleying went on and they finally asked if he might come and live in his own house near the Mission Compound, for Mr. Russell had agreed to teach him an hour a day in English but he demurred at the time it would take for a daily trip to and from the Palace. Arrangements were finally made and for three years Mr. Russell was his teacher. It was a problem to find books suitable for his mental development yet in simple enough English to get the beginnings. He was not at all interested in "Tom has a ball" indeed he was filled with questions and longing to know all about our Government, our airplanes, etc., and as he developed a speaking knowledge of English always declared that he would come to the U. S. A., when Mr. Russell came, to get more education. The girls were allowed to go abroad but it was not considered safe for the heir of the throne to leave his country and instead of more education, he is now married, ruling a

province, living in a separate establishment and acting the part of a man, and he is barely sixteen. Poor little rich child, his marriage was part of the coronation arrangement and entirely for the political advantage and position of the family—as royal marriages are apt to be in any land! He has a brilliant mind and would often interpret for his mother at any time when she wished to speak with the foreign ladies. How we pray that the seed sown in those few years of lessons may help him to find the True Light, beyond that which his highly paid confessor priest can give him, from the Coptic Church which is Christian only in name.

DAUGHTERS OF ROYALTY

The story of the girls is really a long one and I can only touch on the high points. The two of them, when about twelve and thirteen, were taken to England, along with one girl who had been in our Girls' Boarding School in Addis Ababa. The change from the mild climate and high altitude to which they were accustomed to the cold damp sea level of England was more than they could endure and all were very miserable and so were taken to Switzerland, where the climate was more suitable. In God's gracious dealings with His children these girls were, entirely without man's plans, put into the home of Mr. Fladd and his family. Mr. Fladd is the son of the founder of the mission to the Jews in Ethiopia (see pp.251-265 *Rainbow Empire* for his thrilling life story). His sweet wife loved these girls and revealed Jesus to them in a way that told so effectively that the one, whose name is Zinab Werk, which means "rain of gold" was completely won not only to a belief in Jesus but in a desire for service for Him as a nurse among her own people. Alas! poor little rich girl; she is a princess, and it just isn't done! One of such standing could not serve her people in such a menial capacity. During the Coronation her marriage was also arranged, but she is to be allowed to continue her education until she is sixteen before the actual marriage takes place. Just to think of the next to the highest lady in the land having her heart burdened with the needs of her own sisters. Even though she may not be able to be a nurse, yet how great will be her opportunities in her high position to do good, when her heart is filled with the love of Jesus. How we pray that her husband, who is a rich official of importance, will not spoil her sweet life, so that "Rain of Gold" may have the happiness she deserves but which so few women find in a non-Christian land.

TWINS

Little Makonnen, the second son, and our own son Murray, are twins and the birthdays have been alternately celebrated at the mission compound or at a children's party at the palace. He has not yet reached the age where even royal dignity has any effect on his boyishness and he loves to come to our house where he can play games, swing in the children's swing, play on the teeter-totter and even wrestle and romp, none of which he would dare do at his own home or on the palace ground, where even the small ones must play their parts as superior to those about them.

ROYALTY'S GOVERNESS

When the girls came home from Switzerland, Miss Fladd, granddaughter of Dr. Fladd, came along as their governess. A lovely sweet girl, who had longed all her life to carry on the work her grandfather had been forced to lay down. She was often at our Union missionary prayer meetings and also brought the children out to the mission several times. It was she who told us of the intimate bits of real family life in the palace. When there are no guests the family all dine together and are informal and merry. It is an Ethiopian custom to eat late in the evening and one evening after the royal family had dined alone and all present, little Makonnen was missing. They called and he did not answer and so a servant was called in to locate him and all were considerably perturbed by the time he was discovered on the rug under the heavy draperies of his mother's big chair—fast asleep. It was after 10:00 p.m. so it was small wonder that the little fellow was sleepy.

I can't pass on without telling that Miss Fladd became engaged to a young German missionary to the Jews, while she was in Ethiopia, and after taking the girls back to their school in Switzerland, was married to him and is now in northern Ethiopia under the London Missionary Society to the Jews.

I often think of these children whose lives are destined for high places, yet being entirely molded by the circumstances and having no voice in their own life plans. How truly was spoken "uneasy lies the head that wears a crown", and how fortunate we Christians are to be the servants of a King whose very spirit is the spirit of Liberty and who Himself is Love.

Jubilee Year

A CLEARER VISION OF NEED OF MISSIONS

By Miss Anna A. Milligan, Educational Secretary Board of Foreign Missions, Philadelphia, Pa.

CHRIST ushered in a new day for women. It has not been fully realized yet, but wherever women have lived in the light of it they have been eager to do everything for the Christ Who has done everything for them. They have tuned their ears to hear the cry of the needy world. They have opened their eyes to see the suffering of humanity. The "Inasmuch" of the Master has inspired them to force open the doors that bound them through the ages, and has filled them with the courage to go where love and service meet. Yes, Christ ushered in a new day for women. Slowly but surely the legal barriers have been torn down, industrial restrictions have been removed, educational hindrances have been overcome, the medical field has been occupied, the political arena has been entered and church pulpits have been opened to their messages. Now their co-operation is coveted in nearly every social, intellectual and philanthropic project and they have joyously responded.

WOMEN SEE THE NEED

The early days of the nineteenth century witnessed their entrance into

THE

WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

1883 1933

THE CHALLENGE OF OUR JUBILEE YEAR

A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE

the missionary arena. At first, there were local societies formed to which women gave their time and prayer and such loving gifts as their beautiful self-denials could devise. These groups were known as Mite Societies, Female Cent Societies, and Dorcas Societies. A third of a century passed before the women of England and America were made to realize the helplessness and hopelessness of their sisters in non-Christian lands and that they were forever shut off from the help of men missionaries because of age-long prejudice and seclusion. The appeal for unmarried women missionaries was an unheard-of proposition and one that aroused great opposition.

Women, however, caught the vision of that need. So lives were offered, home and friends forsaken, and women without husbands braved the loneliness and hardships of missionary life in far-away lands where their presence and service have brought hope to many a sorrowing mother and many a cheerless child.

UNITED PRESBYTERIAN WOMEN RESPOND

The women of our United Presbyterian Church have not been lagging in this loving attempt to follow the Christ. Of the women who had been sent out by the Foreign Board of the Church, ten were still in active service when they were taken over by the W. G. M. S. after it was organized in 1883. Of those ten, six are still living, gracious lives, monuments to the keeping power of Christ.

The record of their achievements and of those who have followed in their train, only eternity will disclose. Marvelous things have been accomplished, but in view of the "vast undone", doubtless each one of them would heartily echo the words of that consecrated woman who said, "If I had a thousand lives, I would gladly give them all to Christ—and then, how small, how small the gift."

The celebration of our fiftieth anniversary as a W. G. M. S. and the celebration of our seventy-fifth as a Church will be the greatest blessing, if we all get a clearer vision of the need of missions and resolve that we shall undertake to meet that need with utmost devotion and love.

The goodly company of 65,630 members of Christ's body in the visible church of our foreign fields are precious gems in His crown and have been brought out of great tribulation. But what are these among so many? The population of one district is 912,000 living in 1340 villages. This is manned by nine missionaries, men and women, wives and single, on the field and on furlough. The Christians number 6,747 and live in 160 villages. This means that there is one Christian to every 135 non-Christians. A mark one-tenth of an inch long compared with a mark thirteen and one-half inches long would show the proportion. This district is typical of all.

"And when He saw the multitudes He was moved with compassion . . . " Are we moved with compassion?

A little group of those needy ones were listening one day to the story of Christ's wonderful love. As the messengers were about to leave, one poor old woman said, "O, but you must tell me again. What if I should forget the name of your Saviour? I never heard it before. O, tell me again!"

Over and over she repeated after them the name of Jesus, and still she pleaded to be told again. A Hindu neighbor sitting near said, "My sister, fear not: I too have heard and if you forget, I think I can remember and I will tell you."

THEY HEAL THE SICK

Will we remember? Will we tell? The cry of suffering humanity, victims of disease and neglect and sin, reaches Heaven in its agony. Women have heard that cry and have hastened to the relief of sorrowing sisters ever since that day in 1870 when Dr. Clara Swain went out to India from the M. E. Church and blazed a trail for all medical women to all foreign lands. Our own U. P. women have followed in her train. Of the forty-two physicians sent from our Church as missionaries to the foreign fields, eleven have been women . Only four are now in active service. There are thirteen R. N.'s assisting them. But what are *these* among so many? A Moslem came to one of our women physicians one day and asked her to come to his house—there is no word for home in the Arabic language—and see his wife who was desperately ill. The physician said she could not go, but a man physician who was assisting her would gladly go. "No"; said he quickly and vehemently, "she shall die first!" Some Moslems are willing to call medical men for harem visits now, but multitudes are yet out of reach of any medical help.

A doctor was called one day by a messenger to go at once to attend the chief of his tribe, in pagan Africa. There was no railroad. There was no highway and no automobile. There was no road and no wagon. There was only the narrow trail, made by the feet of human caravans throughout the centuries. The doctor mounted his bicycle and pedalled as fast as he could to save one body, if possible, from physical death. Through the region of the tribe among whom he was located, clear across the borders of the adjoining tribe a few of whom had wandered in to the mission station, on into the region of the tribe whose chief was ill, he went. He was the first missionary any of them had ever seen. Most of them had never even seen a white man before. No missionary in all the world knows one word of the language of that chief's tribe, which numbers 1,000,000 or more. He ministered to the chief and rushed away again to minister to those whom he had left behind at the mission station. Back through the border of the neighboring tribe to whom no messenger of the Christ has ever gone, back to his own station, the one lighthouse within two and a half days travel, by fastest boat. And the only heralds of the Cross at that station are two preachers and their wives, a doctor and his wife and two nurses.

Is it possible for us to see more clearly the need of missions, of more missionaries, of more money to support them, of more prayer to uphold them and more love for Christ and for these lost sheep of His in those dark lands?

THEY TEACH THE UNTAUGHT

When our foreign fields were first entered, the percentage of literacy was desperately low and no thought of women's education had crossed the minds of governments and individu-

als. When the missionaries undertook to establish schools for girls, they met the strongest opposition and the deepest scorn. But that mountain of difficulty has been scaled and now schools are welcome and intelligent wives are demanded by educated men. A few girls have become teachers and nurses. Other opportunities for service are slowly yielding to women. Now governments have undertaken education on a large scale. But funds are so low in the foreign mission boards and are so slow and uncertain, that much of the educational work by the Foreign Board has had to be discontinued. Many pupils who are eager for an education must go to schools where there is no Christian influence. The enrollment at Assiut College is the smallest for at least twenty-three years. Some are determined to have the benefit of Christian training, although they are so poor they have had the greatest difficulty to provide tuition. Some students who have always been able to board in the college dormitory are being forced to live in hovels in the city. Books are an insuperable obstacle. Women have pawned their last precious pieces of jewelry that sons and daughters may be able to continue to be students in Christian schools or that a school in a humble village may be kept open. The leadership of the Church in foreign lands in the future will be in the hands of such boys and girls, and that leadership must be educated and trained, if the Church is to continue. Can we get a clearer vision of that need? Surely we are not willing to close the doors of more schools and shut out from all Christian influence these coming leaders of the United Presbyterian Church abroad?

THEY CALL FOR PRAYER

Our representatives in all four fields are working under terrific strain, carrying burdens that should be shared by others, trying to keep the gospel light shining in districts undermanned and in schools and hospitals understaffed and inadequately equipped; but their letters are all filled with longings for prayer, as though no other need existed. "Pray for us." "We need your prayers." Oh that we could get a clearer vision of the need of prayer for missions! It is a need that every one of us can meet. When Christ said "Pray ye", He knew that every child of His could do what he commanded. He would not have asked it if He had not known we could do it. If there could come out of this anniversary year the volume of prayer that Christ expects of His church, if everyone of us would earnestly and sincerely determine to obey our Lord in this respect, then we could prove to Him that we love Him. Then the gospel could be proclaimed in our fields in an adequate way: then souls would be redeemed by His power: then our Christ would "see and be satisfied."

The Objective of the Seventy-Fifth Anniversary

By T. H. McMichael, D. D., President Monmouth College, Monmouth. Ill.

SOME four years ago the General Assembly awakened officially to the fact that our church was nearing its seventy-fifth anniversary. A committee, chairmanned by Doctor R. A. Hutchison, was appointed to make some fitting plans for the occasion. Through the years this committee of fifteen has not been unmindful of the duty committed to its hands . At its final full meeting early in September the finishing touches were given to plans that had been developing through the four years.

The Occasion — Seventy-fifth anniversary of our denominational life.

The Time—June 28th to July 3rd, 1933.

The Place—Pittsburgh, Pennsylvania.

Organizations Participating—General Assembly, W. G. M. S., and Y. P. C. U.

The Program—Business meetings of the various organizations each morning, with the afternoons and evenings given over to wonderful joint gatherings.

But does some one say "cui bono"; what good? What is the supreme objective of it all? As I watched that committee through the hours of a full day's conference, I was impressed with what seemed to be its deepest concern. The uppermost questions did not seem to be: "Can we build an interesting program?" "Can we gather a crowd?" "Can we awaken a degree of enthusiasm?" All these things were touched upon and necessarily so. All these things furnish objectives and proper preliminary objectives. But none of them nor all of them in that day's discussion bulked to the size of the real, or the supreme objective.

If I interpreted aright the spirit of the committee in its last full meeting; if I caught its desire and hope; if I discerned the throbbing of its deepest longing, it was that this anniversary be made a worthy one by bringing new spiritual power to the church that observes it.

It should not be "just another anniversary". It should not be an anniversary celebration just for the anniversary's sake; for the sake of glorying in the past, fine as that past has been; for the enjoyment of a thrilling program, or for the experience of delightful fellowship. Its "what good" must be found in a spiritual awakening. Minor objectives will be reached, but the major objective, the supreme objective, is after all the committee's chief concern. Whether this is reached or not will depend much upon the church itself, upon the attitude it takes and the real concern it manifests. Power will come, not as a committee plans, but as a people prays.

Why not form prayer groups in every congregation? Why not make this anniversary occasion the constant object of prayer in every midweek service between now and next July? Why not make it the earnest petition of the pulpit and of the family altar? A volume of prayer going up from every quarter of the church; from every congregation; from every home for the next six

months cannot but bring its blessing. It cannot but assure the attainment of our seventy-fifth anniversary's supreme objective.

"Seeing we are compassed about with so great a cloud of witnesses". And what a "cloud of witnesses" it is as we turn our thoughts to the past.

"Let us lay aside every weight and the sin that doth so easily beset us." How many things are hampering our church life today and are rendering it inefficient? Why not make this an occasion to get rid of them.

"Let us run with patience the race that is set before us." As an occasion may it increase our zeal and our faithfulness. Let us run our race —as our fathers ran theirs. Let us serve our own generation as they served theirs.

"Looking unto Jesus."

Monthly Concert of Prayer for Missions December 28, 1932

REAPERS OVERSEAS

Praise Selections—Bible Songs No. 4—234, 222, 203, 192.
Bible—Rom. 16:1-16; Acts 16:1-13-15.
Introduction—God's Plan for the World.

WHEN man lost fellowship with God by his disobedience, the Father set about to win man back to Himself. When Calvary was reached and its purpose accomplished, it pleased our loving Saviour to take us into partnership to complete the task of world redemption. "Go ye into all the world" is still operative and will be until "all earth to Him her homage brings."

A woman was the first ambassador sent by Christ to tell the glorious news of the resurrection. From that day to this she has been a joyous messenger of Christ. Among the gleaners of our own fields are found the successors of "Mary and the other women", reaping side by side with the men where the harvest is white. Since Elizabeth Gordon, Sarah Dales, Margaret Beveridge, M. E. Galbraith, Hannah McLean and Ruth Beatty first entered their respective fields, 288 others have been sent as single women missionaries rendering all kinds of service, some of which could never have been done by others.

THE WONDER OF IT

Non-Christians marvel that women especially will leave home and friends and go out to foreign lands to care for the neglected and suffering. A nurse was holding a clinic in a village far away from her station. One patient who came for help was a woman with a terrible sore on her foot which was most repulsive to eyes and nose. Tenderly the nurse cared for her, dressing the foot in a way that only skill and love could devise . When done, the woman turned to her Moslem sisters, sitting there awaiting their turns and asked if they had ever known any of their own people who would have even touched her, let alone caring for such a foot, kindly and lovingly. "Surely", she

said, "the missionary's God is a wonderful God."

CHILD WELFARE CENTERS

Carrie Buchanan, Litt. D. left a unique monument to her name in the Child Welfare Centers in Cairo, Egypt. Seeing the neglected waifs on Cairo's streets she established a center where bodies were healed and minds were enlightened. At first the Evil One stirred up bitter opposition and circulated cruel tales about the motive of the missionary, but Love has triumphed and now many mothers come again and again, not that they or their children need treatment, but that they may "hear the sweet words" about Christ.

FOWLER ORPHANAGE

In Cairo, there was a desperate need for a home for orphan girls. Miss Margaret Smith had the faith to establish such a home and to undertake its support through gifts supplied in answer to prayer. One day she told her girls to go to the prayer room and pray, for there was no money to get food for the next day's needs. The girls prayed and Miss Smith started off to the central mission building. After a few minutes she returned smiling and told the girls that a gentleman had met her and given her money. Their house became too small and inadequate and she started to hunt for suitable property. She took this to the Lord in prayer. In a really miraculous way she came into possesion of the former Austrian Hospital with a beautiful garden. When told that she was an American woman and had an orphanage for girls, the agent said that she could have the property for the price of the land with all the buildings thrown in. So Margaret Smith has left an enduring monument, the Fowler Orphanage, which usually houses a family of fifty girls.

BOYS' HOME IN KHARTUM

The heart of Mrs. J. Kelly Giffen went out to the homeless boys of Khartum, some orphans, some cast out by parents, but all victims of wrong or misfortune and all were certain prospects for the criminal class. Mrs. Giffen and her husband opened their home and their hearts, fed and clothed and trained all the home would hold. Fifty boys were taken in after the church budget expanded enough to supply a little of the necessary money needed; but no budget could possibly supply the love and service which Dr. and Mrs. Giffen put into those lives. Now many jewels are shining in their crowns and many noble and successful men rise up and call them blessed.

GURDASPUR HOME FOR WOMEN

If conditions could be more deplorable in any land than they were in Egypt and the Sudan when our mission work was started, it was in India. But miracles have been wrought these seventy-five years. Life has been transformed. "Untouchables" have become leaders. A great company have been raised up who are enlisted as fellow laborers and the missionaries have felt it good to be allied with them and to feel their strength. But as usual it has necessitated the more persistent effort to lift the women of India, because of the greater degradation to which they had been plunged. These divorced and desolate women touched

the heart of Emma Dean Anderson and she prayed for funds for a home where such women could be sheltered and taught the way of God. And God heard in His usual loving way. So Gurdaspur Home for Women, a commodious home, stands as a token of God's unchangeableness. They cared for sixty-eight women and thirty-six children last year and since it was opened it has been a haven of peace for 322 women and 206 children. Twenty-nine have been baptized, nineteen have been married, and eighteen have gone out to service as Bible women or nurses. No one could estimate the tragedy that those lives represent, and no one could measure the loving service that has been poured out for their sakes. And it has all been done for the love of Christ Who would that all might have life abundantly.

WOMEN'S WORK

Time fails to tell of the work of the other evangelists, teachers, physicians, nurses, Bible women, W. C. T. U. officials, temperance and reform organizations, and the wives and mothers whose homes are an unanswerable argument for the uniqueness of Christianity. There is no other religion that will satisfy the heart of woman.

Paul's request applies to us,—"Help those women who labored with me in the gospel." Our part is to help by our love, our gifts and our prayers.

Discussion

Compare need of orphanages and welfare centers in mission lands with the U. S. A.

Account for the appeal faith institutions have upon Christians.

If you had $100,000 to devote to mission work in foreign lands, how would you use it?

Prayer Period

Pray—for all missionaries by name who are known by those present.

—for all women missionaries by name, and the work in which they are engaged.

—for Mrs. Mary Samuel and all other native women who are working in our missions.

—for the women in America, that we may have such love for Christ that we will do our part to let other women know of Christ's love, too.

Anna A. Milligan.

The New Day Has Come

A Report of the World Day of Prayer, February 12, 1932

By Anne Seesholtz, Secretary of the Council of Women for Home Missions
(From "The Missionary Review of the World" November 1932)

IN these troubled times, "more changes are wrought by prayer" than hurrying worried persons will believe. The source of endurance of many stalwart souls, courageous today for themselves and others, is the same as with the Psalmist of old who sang of the help which came from "the Lord who made heaven and earth."

It is also true as some one said but yesterday, that "one does not stop the mouths of lions or of gossips and critics by argument, but by demon-

stration." The observance of the World Day of Prayer in February 1932 was a great demonstration of the growing world fellowship in faith, in prayer, and in sharing good news, as well as earthly goods.

Both the Spirit and the reality of the services held around the world last February are evident in the nigh two thousand reports received in the Council headquarters alone. We know that many groups did not report to us. One scarcely knows how best to select from the inspiring accounts in order to give a clear picture of the extent and significance of the observance of the Day of Prayer.

THE ISLES OF THE SEA

"The day-line runs right through Fiji; so we begin the new day. February the twelfth had been announced as the women's Day of Prayer in the vernacular mission paper. It was an unheard of thing that women should conduct prayer meetings on their own initiative. In some cases, the native ministers conducted the meetings. In one village the young men prepared refreshments for the women,—a strange reversal of the usual order of things. . . . The Fijian women had a soul-stirring time. They all felt that a new day had dawned for the women of Fiji,"—thus word came from Daviulevu, Fiji.

And from Rio Piedras, Puerto Rico came the message now echoing around the world, "Love from these palmy isles to the women of the world. It is only on paper that we are divided. This tropic sea must no longer divide us. It must unite us with the ends of the earth. Today, February 12, 1932, a church near the University of Puerto Rico opened its doors that students of any faith might unite with the Christian women of the world on this, their day of prayer. The program had been prepared by India and Old Mexico. And Spanish voices bathed the shores of heaven with wave after wave of prayer for China; for the Disarmament Conference now in session; for exploited peoples; for cleansing from all race prejudice; and for Christians everywhere 'that they all may be one.' Every day brings us closer. United, by sea and cable, by radio and air; and now today it is by the mystery of prayer. No use pretending,—our world has changed, and we pray for a cosmic consciousness; for Christian love infinite enough to keep up with the aeroplane and the radio."

IN OTHER LANDS

In the Belgian Congo, Wilhelma Jaggard, the missionary was called to the meeting for prayer and praise at 5:00 a.m., "although we had announced the meeting for the time when the break of day awakens the birds which we hear sing usually at 5:20 a.m. I found the church well filled with men, women, boys, and girls; and they lingered until 6:30 in prayer and worshipful hymns. There were 438 at the meeting and they went forth to invite their friends to another prayer service at the regular meeting of the Christian Endeavor at 7:00 p.m."

From Aleppo, Syria, comes a charming story that one of the church elders shook his head "over the combination of prayer and food planned for the same day." Many were the opinions pro and con, but the results justified the combination. "The women gathered at half-past ten at our house," wrote the missionary. "There

was a spirit of deep consecration in the meeting that day; the prayers were earnest and clearly thought out. One stranger gave a remarkable testimony concerning her conversion by one of the women of our little prayer group. She made us realize the comfort of a religion of love. 'We are happy until now thinking about it,' they say to me each Sunday."

From Angola, Portuguese West Africa we learn that the program "Hold Fast in Prayer" was translated into the native language, Umbundu. The women came from eleven villages nearby, Missao de Chilesso, Caundi, Andulo, Lobito, Angola (the address given) so that "the women could make the trip and return home again the same day. Another year we shall give a general invitation to all of our outstation women," wrote Mrs. D. V. Waln. She continues in the same letter, "We were pleased with an attendance of two hundred and sixty-one women and girls—the youngest was a week-old baby. He came on his mother's back just the same as his older and livelier cousins. . . . We told the women that an offering would be taken but knowing how difficult it is for them to get any money we told them to bring anything they had and we would buy it from them. So they came with baskets of corn, beans, corn meal, eggs, chickens, and a few brought money. We had several baskets and boxes to hold these things but soon had to send out for sacks. When we had counted and measured everything we found they had brought gifts worth just ten dollars. Now I know that ten dollars from a group of two hundred and sixty women does not seem much to you at home, but when you consider that the weekly Sunday offering of about 500 people scarcely averages one dollar you can see how well they did do. During the three services, two in the morning and one in the afternoon, seventy-four prayers were offered. During the first service the women were rather hesitant about praying."

IN CANADA AND AT HOME

In Canada this year it is certain that very many more communities participated than ever before, and here and there throughout Canada little groups of isolated women, five or ten in number, met in homes, and here and there one woman followed the program through quite alone. This year with a program specially adapted for their use, scores of Young Women's groups, Sunday School classes, and Canada Girls in Training groups held their meetings,—all following, as far as we know, all-denominational gatherings. On the Indian Reserve, Manitoba, "men came as well as women. The prayer for peace rests too in the heart of the Red man."

In the U. S. A., cities and towns in forty-four states, Hawaii, the Philippines, and the District of Columbia, considered what it meant to "Hold Fast in Prayer." A student in the Agricultural College, Laguna, P. I., where sixty college boys united in the service of meditation and prayer, said that he appreciated being the one to offer the prayer for "the churches in America". Some one from University City, Missouri, gave as her impression after the meeting there, that "six hundred women in silent prayer gives spiritual power to each

one present beyond words to measure." In Rochester, New York, individuals in various hospitals as well as home "shut-ins" joined in the fellowship of prayer. From a Kentucky town we hear "of the great difficulty beginning the Day of Prayer four years ago, and today (1932), it is well established on a high plane." Women from Iowa, Nebraska, and the Dakotas wrote that when the weather made impossible going to town to the Union Services, they observed the day in their homes. "We shall not expect a blizzard as late as March third" was written hopefully from North Dakota.

"So we were quite international, interracial, and interdenominational," was the concluding statement in the account of union services in Philadelphia in which "Episcopalians. Friends, Mennonites, Nazarenes, members of the Church of the Brethren, Lutherans, Presbyterians, Methodists, Baptists, and members of the Reformed Church joined in worship. There were also some foreign-language churches participating, such as the Italian Presbyterian and German Lutheran."

THE NEXT OBSERVANCE

In preparing for the observance of the annual World Day of Prayer March 3, 1933, it is well for Christians everywhere to remember our Lord's command that we love one another even as He loved us. In the Far East, Christians are troubled because their Governments are hostile to each other. Last February in Tokyo, Japanese women planned for morning and afternoon sessions. A missionary writes, "Coming together as they did, not long after the outbreak of the Shanghai trouble I was interested in the women's reaction to that question and the Manchurian one. They faced the issue squarely and devoted a good part of the morning to talks about it, and a long prayer service." One Japanese woman said in a personal conversation, "I can't sleep at night thinking of the whole matter, and wondering why so many of us have prayed for so long that peace should come to the world and that Japan be one of the nations to help establish peace, that we have no peace."

When in December 1931, Mrs. C. C. Chen of Shanghai, sent to the American Committee for the World Day of Prayer the program which she had prepared for us all to use in 1933, she wrote, "It is a very simple program. The prayers are my own daily ones. . . . China is in trouble. The troubles come one after another. There is potent power, intelligence, and energy in the Chinese, but at present it does not seem that we are using it in that right way. I believe it is due to the fact that we have not enough Christlike men and women to handle the present situation. Pray for us."

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

VACATION PREACHING

By Mrs. C. C. Adams, Cairo, Egypt

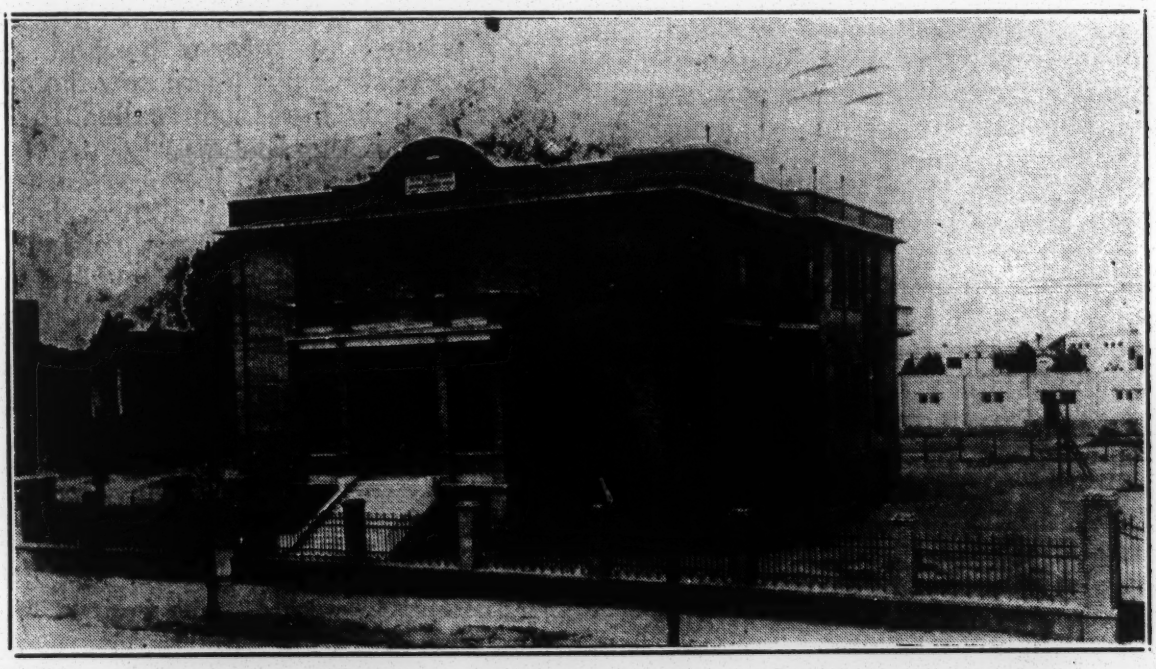
One of the second year theological students brought in a most interesting report of the summer work done by the student preachers. According to the usual custom, Synod appointed each student of whatever year to a certain town or village for summer work. These summer appointments were scattered all over Egypt from Alexandria to Luxor. Some young men worked in the Delta where Protestant Christians are few and the mass of population is Mohammedan. Some were in Middle Egypt where the church has its strongest congregations and where the young theologues were among fellow believers. Still others were in the South country where the church has more enemies and not so many members. Some were in villages which boasted no church building and so meetings were held in a rented room. Others went to large towns and ministered to congregations. One and all met with discouragements, some with real hardships, but all agree that the work was worth all the effort and there has been no word of complaint. Two young men pioneered in a different field, distributing books and Bibles for the American Bible Society. The record of their days sounds like a recital of some of Paul's experiences. In these days special infamy rests upon a "preacher" or anyone who endeavors to proclaim Christ in any way in public places. So wherever these Bible Society agents went there were those who were ready with insult and derision. A request for a drink of water from a stone jar was granted but immediately afterwards the jar was broken as a sign of contempt. Or a suggestion that a villager buy, for a few millimes, a certain religious book, was met with a volley from a pail of dirty water.

There was great variety in the kind of service rendered. One young man experiencing his first work as preacher went into a community made up almost wholly of fanatical Copts. He had almost no Protestants upon whom to rely for help or encouragement, no church building and none too robust health after the year of confinement and study. He had in addition to all these handicaps, to work among a people especially given over to the evil habit of drunkenness. In an effort to help and remind those who wished to reform he had attractive posters put up in conspicious places. But these soon called forth a visit from the Bishop who ordered all posters down and his people awav from all contact with the "preacher". In spite of many hardships, this summer worker whose health had been a subject of the prayer of many friends, came back looking strong with a strength that is not only of body but of the spirit that has learned new faith from having seen what God can do.

One worker was sent to a town in the Delta where there were three Protestant families. These had difficulty themselves, in facing the financial crisis and the young preacher, we learned later, suffered real want. But so far from discouragement is he that he says he worries not at all about whether or not he will have enough to live on as a preacher. He declares he never knew such joy in preaching the Gospel message as after he knew that he would receive nothing in money for his labor. He feels that now he is down to real values. We pray that these who have received the baptism of first service for the Master and those who come fresh from College training may alike receive and give during this year of further study.

CAIRO THEOLOGICAL SEMINARY

The Theological Seminary in Cairo is an interesting institution that is not well known by the church outside of Egypt. It occupies a plain new building on the boundary between the city and the desert. Within its quiet walls it develops character that is felt throughout all the country in the lives of the young ministers who go out each year to enrich the church. In recent years the theological recruits have been so few that last year there were but two classes: a beginning class of five and a second year group of the same number. Because of lack of funds in the treasury of the Synod of the Nile there have been suggestions and propositions from various sources especially during the past year that the Seminary be closed and that the money necessary for its support be turned to other uses. Synod announced its inability to give the usual small monthly financial aid to those taken under the care of presbyteries. The outlook then through the summer months was not bright for a record breaking first year class. Those who had in other years encouraged young men to turn their backs upon lucrative positions with the government or in professions and devote themselves to Christian service hesitated to urge upon the young college graduates this year this step into what looked like certain discouragement. Great was the surprise of the Seminary professors then, when at the beginning of the school year nine young men with strong bodies and bright faces presented themselves as the new first year class. They had agreed to expect no aid from Synod and though they saw the upper class men returning with little or no pay after hot months of hard, often thankless labor they seemed not a whit less enthusiastic in taking up this new step in their chosen life work. To one fine looking young man who came to call I said, "How did you have courage to go on in the face of such discouragement?" "Oh", he said, "I have had this intention not for a few months but for ten years. I have talked about it often with my teachers in Assiut, I have built up my whole life with this as my ideal, and could I let a bit of financial depression destroy all my hopes, ambitions and ideals of a life time?"



THEOLOGICAL SEMINARY, CAIRO, EGYPT. BUILT BY THE EGYPTIAN CHURCH

I went to the opening chapel service and felt inspired by what I saw and heard. One of the respected pastors of Cairo gave a warm-hearted talk to the students and guests. The teachers announced classes and the students new and old rose in response to the calling of their names and repeated scripture verses. One could see in the faces of those young men the love of fun, the physical energy, strength of purpose, and lofty ideals that characterize a group of college bred young men the world over. One with a twinkle of the eye undertook to adjust some newly learned bass notes to the typically Eastern tune that was being sung. The muscular six footer who had served his time as captain of the Assiut basket ball team stretched his lanky frame to full length as all rose to be dismissed by the veteran faculty member. Soon teachers, students, city pastors, wives of faculty members, and friends of the Seminary were enjoying an informal reception in the wide hallways outside the Chapel and the Seminary year had begun.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

CHRISTMAS AT SARGODHA

By Miss Laurella G. Dickson, Gurdaspur, India.

You would have enjoyed seeing the congregation that assembled on Christmas day in the Sargodha church for the mid-day service. The majority of the Christians of the city were present, and the main part of the building was well filled. Also there were guests from other stations. The church was gaily decorated with bright tissue paper pennants and much to the amusement of some of us, there were pieces of mistletoe suspended from the gas light wire in the center of the church.

Besides the city people there were delegations from four near-by villages. As one group neared the church they were beating a drum and singing at the top of their voices, but since the service had begun in the church it was necessary to ask them to cease before reaching the door. These village men filed in at a side door near the front of the building, and it was interesting to watch a deaf mute act as usher in seating them. He did it very well. The women entered at the opposite side and the benches and most of the available floor space near the pulpit, were filled by the time all were seated.

To some of our people it was a sad Christmas. The six year old daughter of one family passed on that morning to be with Christ, leaving weeping friends behind. On account of this death we did not have our Sabbath School entertainment until the following Monday. It was held in the afternoon in the open air, on a grass plot in front of the Girls' Boarding School. There was a large group of men, women and children present, and all enjoyed the program and the treat of candy, nuts and fruit. But doctors and nurses do not always get to stay until the program finishes. Two men came from a village thirty miles away and called for the doctor, so she, a nurse and I left the grounds and hurried to the hospital. It was then three o'clock in the afternoon so we quickly had something to eat while the men went to bring a taxi. The road was not at its best and it was almost sundown when we reached the village and it was eight o'clock the next morning when we left it again. However,we did not go without food all that time. The Sikh people to whose house we were called, gave us delicious chicken curry for dinner. They offered to feed us again the next morning but we pre-

ferred to wait for breakfast until we reached home.

One evening a young Hindu woman, who had been sitting for three days by the road side begging, near the government garden, was found lying helpless on the ground. The attention of the municipal secretary was called to her condition, and he ordered the city street official to have her lifted and brought to our hospital. She was conscious when she arrived and tried to speak to the doctor. Milk was heated and given to her and she swallowed it eagerly, but her life was fast slipping away and in ten minutes more she was gone. The next morning the street official made arrangements and removed the body to the place of burning. The woman was young and had beautiful features, and her black hair was combed back in waves from her forehead and caught back with a bar. What misfortune had over-taken her, or why she was out of a home, we shall never know.

NEWS NOTES FROM PAHLGAM, KASHMIR

By Mrs. H. C. Chambers, Rawalpindi, India

Pahlgam is a popular summer resort for all classes of people who can get away from the Plains to escape the humid heat during the rainy season. It is one of the most attractive of the many beautiful places in the Vale of Kashmir. Pine forests, snow capped mountains, lakes and glaciers, combine to give it a grandeur which is not excelled even by Switzerland.

The missionary element among the summer visitors is a considerable one. This year about one-fourth of our missionaries spent their summer vacation at Pahlgam. They included the following families: Porters, Crowes, Chambers, Browns, Milnes, Cummings, and Dr. Scott and Mr. Maxwell, and the following unmarried ladies: Buchanan, Whitely, Brown, Weede, Lamont, Shereda, Wengert, Scott, Graham, Laing, Beattie, Porter, Trimble, Howland, and Black.

The whole summer population except a very few at the hotel, lives under canvass. There are many delightful places to visit for a day's picnic, and for a three or four days' trip the Kolahoi glacier and Amar Nath cave, a famous place visited by Hindu pilgrims from all over India, are most interesting.

The U. P. missionaries come together frequently for tea, to celebrate some one's birthday, or in conference to discuss some important problems concerning the work. This year the subject of the conference is the cut of one-third in the appropriations of the Foreign Board. All missionaries unite in an open air service on Sabbath evening conducted alternately by the Scotch and American missionaries. A small group is uniting daily in a secluded place among the pine trees in prayer for a revival of the church at home and the church in the Punjab, and for the summer conferences and the Sialkot Convention.

The hearts of all were saddened yesterday on the receipt of the news of two English officers being killed by falling down a precipice while climbing a mountain about twenty miles from here. One leaves a young wife here and the other a family in England.

The exodus to the Plains will soon begin. We will return to the work refreshed in body and in spirit, thanking God for His wonderful goodness in providing such a place of rest for His servants.

ON THE MOUNTAIN TOP

By Miss Addaline Brandon, Badomali, India

Landour is one of the many hill stations to which missionaries of all missions escape from the heat of the plains. Another thing that brings them here is the Woodstock School in which they enroll their children. Formerly it was under British management but today it is under American Supervision and is controlled and

A MOUNTAIN RETREAT IN INDIA

operated by a joint Board of Missions. There are about 350 children enrolled; about 250 boarders and 100 day pupils. You who have children at home can realize what a blessing this is to the mothers out here to have American education for their children.

There are nine families of our own U. P. Mission up here and what splendid times we have had! On the Fourth of July we had a lovely picnic down on the Big Redburn property. There were about 60 of us there. The two new girls who came out last year and I had charge of the children and what an exciting time we had, relays and games and sports of all kinds! And we had ice cream too, think of it, ice cream out here in far off India! It just seemed too good to be true. The ice was brought over from Mussoorie, a large English summer resort three miles away and our Mission Mothers did the rest. Another evening, we had a get-to-gether and steak roast, after which we gathered in the big Redburn drawing room and Mr. Miller showed us slides of the work in his district. Then Dr. Gregg Martin showed us interesting slides of his work in Taxila Hospital. It was most helpful. After the pictures, we had worship. And how it warmed my heart to hear the children recite verse after verse from the Bible in quick succession. The family altar is still a vital part of our life out here.

Aside from our two big social gatherings, every week we have had a prayer meeting. This meeting has been every Tuesday at eleven o'clock. There has been wonderful prayer fellowship in these meetings. It's a real inspiration to belong to such a Mission family. Many others of our mission family are spending their vacations either in Simla, the winter capital, or in Kashmir, or Dharmsala, or Murree. Letters from them tell of a very enjoyable rest and relaxation from the intense heat on the plains. It's a time of reviving and refreshing for all of us and we go back to our work better fitted to "carry on" during the hard winter months.

I am to go to Badomali District and work with Miss Roma Beatty and Mr. and Mrs. Clements until March, then

Miss Beatty goes home on furlough and I am to go to Gujranwala and work there with Miss Hazel Bennett and Mr. and Mrs. Milne.

I'm so happy about Badomali District because that was one of the districts that my father used to work from Pasrur, and we used to camp at Badomali. I was out there last winter and saw our old camp site. The old Hindu temple is still there; and the ancient banyan tree on whose roots we youngsters used to swing is still there too, unchanged after these twenty years! I was so happy to be back "home" in India that my eyes filled with tears of joy. India is Home, Home to me and I love it and her people!

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

DAY BY DAY IN THE MOSLEM HAREEM

(Extracts from the missionary's diary)

By Miss Aulora R. McIntyre, Omdurman

March 16, 1932—Es Sura Salim said today "We once shuddered when we heard you call Christ the Son of God but now since you have made it plain to us we do not fear to say it.

Azeeza was trying to repeat the ten commandments. "Thou shalt not take the name of the Lord thy God in vain". "That's true, *wallahy*" she said. The Arabic word means exactly that which is forbidden in this commandment.

Nafeesa asked, Sitt Fulla today, "Why does one need to confess Christ before men? They don't understand and if I believe in my heart that Christ is the Son of God, why isn't that enough?"

March 23—The mother of Shama and Sikeena today was congratulating me on recovering from my broken leg. "They cast the evil eye on you, that is the reason you broke it." "Who did?" I asked. "The girls that came to your Christmas party." "But why should they do that?" I asked. "O when they heard some of the girls get up and sing so nicely in the singing contest, they were jealous and just got even that way."

Out in the Zareeba, Sitt Nageya was trying to persuade one of the older women that she ought to learn to read, too. "A woman of my age has no brains. She has children to feed and a man to take care of. How can she learn to read?" Sitt Nageya persisted that it was step by step up the ladder." "Well can't you jump to the top?" said one.

Amna after reading the tract, "Prepare to meet thy God" said, "Surely one ought to be prepared. Do you know when Jesus is coming?"

Today I was entertained in a home by a small boy whose apparel consisted of a huge brooch on a string around his neck.

March 28. I noticed in Genna's home today that she has put all the Sabbath School cards we have given her with the lessons in rows on the wall; also a couple of temperance tracts and above them all the grotesque figure of the human headed horse that is found in most pious Moslem homes.

In two homes I have seen thermos bottles in which the native coffee is kept hot for guests. It is unnecessary to say how it tastes.

April 28. Es Sura asked for baptism but her family is very much opposed to it. She went to the Coptic priest as she lives in the home of a prominent Copt. But he was not interested. She went to the English District Commissioner but he told her she was too young and should not oppose her mother's wishes.

Khadeega said to Sitt Erada, "I have asked something from Christ but He refused to give it to me."

"What was it?" "That I might have faith in Him." "But when you want something from your father you don't give up if he denies you the first time do you?" "No", she said, "I ask him again and again." "Then" said the teacher, "Why shouldn't you do the same way in this case?" As Sitt Erada prayed with her she repeated each word after her. Then Sitt Erada said, "But perhaps if you accept Christ you will be cast out by your family." "But can't Jesus help me?" she said.

August 12. As I was waiting at the Abu Ruf station today I was interested in watching a woman who had a grievance. She performed in truly eastern fashion. Apparently she had been compelled to pay a tax which she thought was unjust. The tax collector, a dignified sheikh on his donkey was the offender. As far as I could hear her she kept dogging his steps while he kept on his way, apparently helpless to get rid of her. After awhile they returned, she, still repeating her grievance and stopping every passerby to get further assurance that her cause was just. She left the tax collector for awhile and attached herself to another hapless passerby who to get rid of her advised her to go back to the tax collector. He evidently returned about that time from a house on the street and the last I heard her say was, "I'll just go with you then." It reminded me of the parable of the unjust judge.

September 12. Er Rahma said she had a dream which she proceeded to tell. She had been at the house of the missionary at the Christmas season and found it all alight and full of presents. The missionary told her to take her choice. She said, "Wait until I find my daughter so she can help me to decide." She ran on and on hunting her daughter and couldn't find her and then she awoke with a feeling of regret that she had not taken the chance when it came. "What does that suggest to you?" said her teacher. "I think it means that I am having the opportunity now to know the truth and I ought not to neglect it until it is too late."

September 14. Fatma was taking her lesson while an old lady, a stranger, sat listening. "What's it all about?" she inquired. Fatma's mother said, "O they teach all the girls around here." "But what good is it?" said the other. "If they don't study and learn to read, the men that want to marry them will not take them," was the reply.

In another home a neighbor woman began to catechize Sitt Eugenie about her bobbed hair. I was anxious to know just what she thought about it. "Do you think it is bad?" I asked. "There are plenty of bad people with long hair" I said. "No it is not bad, it is just ugly" she said. Then she said to Sitt Eugenie, "Why aren't you married." "We'll not discuss that" was the reply."

The teachers told me of a girl who wished to be rid of the disfiguring scars caused by the *shillukh*. It is the custom to slash both cheeks with three long gashes with a razor and keep them open while healing so as to leave a horrible scar. This girl tried washing the scars away with carbolic acid. She got infection and died. I thought of the many little girls who at from five to ten years of age are subjected to this, who in the years to come will long to be rid of the terrible disfigurement. Ignorant parents are inflicting this on girls who may later awaken to the horror of it when too late to remedy it.

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

THE FIRST CHRISTMAS NIGHT

One summer night a small party of people coming back from Kirjath-Sepher passed by Bethlehem. It was long, long past the sunset hour, even very late. It took no stretch of imagination to visualize the story of the first Christmas night. Over there was the little sleeping city, there were the shepherds watching their flocks; the stars above shone in great brilliancy. So intense were our feelings that it seemed at any moment one dazzling star might shine out with heavenly glory and we might hear the angel song.

To all of us there came a new meaning to the old Christmas story. We had always believed it, we knew it was true, but looking on those scenes our hearts were swept with deep emotion as we saw its beauty anew.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And lo, the angel of the Lord came upon them. and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold I bring you glad tidings of great joy which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying. Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:8-14.

And as did the shepherds of old, we too returned from that site praising God for the things that we had seen.

* * *

WHAT CAN WE DO?

I am reminded of an incident which happened in a girls' school in China. During one of the many revolutionary crises in that land the girls had received some particularly distressing news. Their country was in deep trouble; they wanted to help. As they discussed the situation one asked, "What can we do for our country?" No satisfactory suggestion was forthcoming and then one exclaimed, "Well we can cry!" So all of them fell to weeping violently, shrieking and sobbing in their zeal to help their country!

Not a few people today as they view the election results are asking "What can we do?" and others have nothing better to suggest than this, "Well we can cry!"

This is not a time to cry, sad as the situation is. While some console themselves that the recent campaign was centered on economic questions rather than on the Eighteenth Amendment, yet we cannot be blind to the fact that many of the men elected are avowedly and openly in favor of the

return of the saloon to our fair land. Of course it is not to be called a saloon but what is sold will have the same debauching effect on men and women whether sold by a bootlegger, in a bank or by the government. It is not a question of *where* liquor will be sold or *how*, it is a question of *liquor* itself.

We have lost this battle, we admit, but we have not lost the campaign. And we must not lose it. In the World War, as long as separate divisions planned and fought separately there were frequent defeats. When all were united under one general, the victory came.

This day in which we live calls for "grand strategy". What we need now is to unite all churches and all temperance organizations in a well-planned united campaign, enlisting every Christian man and woman, every lover of home and children, every lover of decency and order, every lover of our nation. There is no doubt whatever that the great majority of American people want a sober nation. If we stand together and work together and pray together we can have it.

* * *

PRESBYTERIAL CONVENTIONS

It was my great privilege to visit three splendid autumn presbyterial conventions. First Ohio met in Trenton October 4. Even through a heavy rain many women drove long distances, a large delegation coming from Frenchburg, Kentucky. It was the Golden Jubilee of this presbyterial. Through reminiscenses and pagentry the fifty golden years were reviewed. It was a pleasure to be with these neighbors and friends on this happy occasion.

Monongahela, the largest presbyterial in our organization met at Oakdale, October 6. A large throng of earnest women, representing 91 societies met to hear reports and to plan for further work. Here again it was a joy to greet old friends and meet new ones in this strong center.

Philadelphia, fourth in numerical strength, met October 18. Because of my itinerary among the churches of this presbyterial I came to know intimately many of the splendid leaders in this section.

I had the honor and the privilege of speaking at Thank Offering services in eight churches in Philadelphia, Wilmington, Delaware, and Washington, D. C. on the Sabbaths, in meeting various societies and groups in the afternoons, in the evenings and at luncheons.

It is cheering to see the spirit of not only the women but of the men also; to see the zeal and interest of young people's groups, to feel that the missionary cause still holds first place in the hearts and affections of many devoted people.

* * *

EFFICIENCY DEPARTMENT—AN ANNOUNCEMENT

Self-measurement by means of the Standard of Efficiency is fast becoming an established thing. Thirty-one of our fifty-six presbyterials now have an Efficiency Secretary. By another year we hope to be able to report the full number.

Attention is called to an omission in the Standard of Efficiency. Point 3, section (a) should carry the additional words, "or prayer circles", thus reading "One or more prayer groups or prayer circles."

In answer to the many questions that have been asked in regard to the distinction between Prayer Groups and Prayer Circles and their respective rating in efficiency, Mrs. Harriet Boobyer, Prayer Group Secretary, has prepared a very comprehensive leaflet entitled, Prayer Groups and Prayer Circles. It will, I think, clear the atmosphere.

Others have asked for suggestions for the use of the Prayer Cycle, particularly in connection with the Standard of Efficiency. "How to Use the Prayer Cycle" by Miss Elizabeth Milligan, Literature Secretary, is rich in suggestion and should prove most helpful. Both of these leaflets may be had from the Literature Department of the Women's Board for postage to cover cost of mailing.

—Mrs. A. J. Randles.

* * *

QUESTIONNAIRE

1. Name the Missionaries in Ethiopia.
2. Who is Gidada?
3. Who gave the land on which the George Memorial Hospital is built?
4. Why could "Rain of Gold" not become a nurse?
5. A lost Prince—Where found?
6. Twins—one black, one white—Where?
7. Another pair of twins—Where?
8. Name some successors of "Mary and the other women".
9. Where did a missionary leave her girls to pray for food for the day?
10. What missionary has mothered 322 women and children?
11. How many R. N's. in service in our foreign fields?
12. "We are happy until now thinking about it"—Whose words?
13. A week-old baby at a prayer meeting—Where?
14. Where was a drinking vessel broken in contempt after a Christian worker had drunk from it?
15. Where did a group of people demonstrate Isa. 41:6?
16. Where do school children lead the opening devotional service?
17. Hand made quilts at reduced prices—Where and Why?

* * *

USED CLOTHING

From Tama, Iowa Mrs. Smith writes that no used clothes are needed there this season. Last year they received an extra supply sufficient to fill all the needs this year.

* * *

USED CLOTHING URGENTLY NEEDED

PLEASE SEND AT ONCE USED CLOTHING.

PARCEL POST .....EZEL, KENTUCKY

FREIGHT .....MT. STERLING, KENTUCKY

Ray M. Davis, Superintendent.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THIS MOMENT

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm and sin.

He's guiding me now—this moment
In pathways easy or hard;
Perhaps by a door wide open,
Perhaps by a door fast barred.
Perhaps by a joy withholden,
Perhaps by a gladness given
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—Exchange.

A HAPPY CHRISTMAS

A happy Christmas to you!
For the Light of Life is born,
And His coming is the sunshine
Of the dark and wintry morn.
The grandest orient glow must pale,
The loveliest western gleams must fail;
But His great Light,
So full, so bright,
Ariseth for thy heart today;
His shadow-conquering beams shall never pass away.

A happy Christmas to you!
For the Prince of Peace is come,
And His reign is full of blessings,
Their very crown and sum.
No earthly calm can ever last,
'Tis but the lull before the blast;
But His great peace
Shall still increase
In mighty, all-rejoicing sway;
His kingdom in thy heart shall never pass away.—F. R. Havergal.

The Christmas season has come again. God has continued our lives. At this time we should think of the great Gift God sent the world. He gave us His best gift. His love for us was so great that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. As we think of His gift our hearts rejoice. At this happy season may we give honor, praise and gifts to Him the giver of all our gifts.

"The wonderous love of light,
The fullness and the glory,
The meaning and the might
Of all the Christmas story,
May Christ Himself unfold to you today,
And bid you go rejoicing on your way."

PRESBYTERIAL TREASURERS

PLEASE KEEP IN MIND THAT THE MRS. H. C. CAMPBELL JUBILEE THANK OFFERING MUST BE IN THE HANDS OF MRS. J. B. HILL, GENERAL TREASURER, NOT LATER THAN JANUARY 2, 1933.

In order to be sure your presbyterial offering is received before the books close, mail it early. Do not wait until the last day of the year.

ALL PRESBYTERIALS ON THE HONOR ROLL

Let this be the goal of our Jubilee year. We know these are busy days for our faithful presbyterial secretaries, but we trust they are happy days as well. You will be happy if each women's, young women's, and junior society within your presbyterial has filled out in full the blank sent them and sent it promptly to you.

The interest and enthusiasm of the ones sending the report blanks will be a joy and a blessing to the Thank Offering Secretary receiving it.

Be sure to secure a completely filled blank from each society. If so, your Presbyterial will have a place on the Honor Roll. If some societies have failed to send their reports, please write them today. If no report is received, write the second time and continue until the report is complete.

Surely all societies will want to help their Presbyterial Secretary by sending in complete reports as soon as possible after the ingathering.

As soon as the money is sent by the society treasurer to the Presbyterial treasurer, fill in the blank and mail to your Presbyterial Thank Offering Secretary at once.

In reporting the amount of the society Thank Offering the money received from Life Memberships and Life Directorships is included in the amount. Try to add many new Life Members and Life Directors in our Jubilee year.

WHEN SHOULD WE BEGIN TO PLAN FOR THE THANK OFFERING OF 1933

Shall we wait until next fall to plan for the ingathering? No. God has poured out His blessings on us daily. We should thank Him daily. As soon as you give this year's offering begin to plan for the 1933 Thank Offering. Arrange to have the Thank

Offering presented at each meeting of the society. During the year encourage each woman in the congregation to use the Blessing Box, and the 1933 Thank Offering will be the largest in the amount and in the number of givers in the history of the Thank Offering movement.

TAKE TIME TO PRAY

God gives time.
We should use it for Him.
Set apart a stated time.
Let it be filled daily with prayer.
Be definite in your petitions.
Pray for the salvation of souls.
Pray for all our missionaries.
Pray for their work.
Pray for a grateful heart.
Lay hold on God's resources.
Pray for a real love offering.
Pray for the true spirit of giving.
Pray for those not interested in His work.
Pray for the Mrs. H. C. Campbell Jubilee Thank Offering.
Watch for the Answer.

QUESTIONS FOR JANUARY 1933 PROGRAM

He that giveth, let him do it with simplicity—he that showeth mercy, with cheerfulness. Rom. 12:8.

1. How should we give our Thank Offering? Regularly or on impulse?
2. What spiritual blessing comes when giving a Thank Offering?
3. How can we increase the Thank Offering of our society?
4. Should the box be filled with the least coin made?
5. What kind of a gift did He give us?

"Let never day nor night unhallow'd pass,
But still remember what the Lord hath done."—Shakespeare.

SENIOR LIFE MEMBERS

$25.00 each.

From October 1, to November 1, 1932

8. Mrs. Tom Hughes, Cleveland, Ohio.

Bible Readings

571. Gen. 22:15-18.
572. Col. 1:22.
573. John 1:11.
574. Isa. 40:3.
575. Ma. 3:1.
576. Isa. 1:16-17.
577. I Cor. 3:13.
578. Eph. 2:2.
579. 2 Cor. 4:4.
580. John 1:18.
581. What prophet said that Elias (Elijah) should reappear?
582. What Psalm refers to God's goodness to "Israel, ... clean of heart"?
583. Where is Jacob spoken of as "a prince" of God?
584. Where are the Pharisees described as those who "trusted in **themselves** that they were righteous, etc."?
585. Where is it said that unbelievers are "condemned already"?
586. Where said that people who are unbelievers shall be under "the wrath of God"?
587. In which gospel story is it stated why Herod imprisoned John the Baptist?
588. What reverence was shown for the Sabbath the time Peter's mother-in-law was healed?
589. Were the Disciples justified in taking corn that Sabbath day? See the Mosaic law.
590. What law did God make regarding the Sabbath?

SERIES NO. 2—(Morning Subjects) TANTA HOSPITAL, EGYPT

16. One God—Isa. 43:8-13.
17. God opposes sin—Luke 16:19-31.
18. Only holiness in heaven—Rev. 21:1-8, 22-27.
19. Love and Atonement—2 Cor. 5:14-21.
20. Prophecy about Christ—Psalm 22:11-18.
21. Christ's Testimony—John 17:20-23.
22. Testimony of Miracle (Deaf)—Mark 7:31-37.
23. The Resurrection—Luke 20:27-38.
24. Christ foretells His death—Mark 8:31-38.
25. Betrayal—John 18:2-14; 19:1-11.
26. Christ's Resurrection—John 19-38 and 20-8.
27. Ascension and Return—Acts 1:1-11.
28. Sinners must be reborn—John 1:1-13.
29. Salvation defined and assured—1 Jno. 5:10-15.
30. Victory for saved—Rom. 8:31-39.
31. Invitation to rest—Matt. 11:25-30.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago,Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Allegheny Presbyterial — Evans City Teen Age Mission Circle—9 members. President, Margaret Bloom.

Detroit Presbyterial — Southfield "The Ruth Parks" Circle—9 members. President, Catherine Ver Wiebe.

Beaver Valley Presbyterial—Ambridge Teen Age Circle—20 members. President, Lois Starr. This society is quite promising in that its membership is enthusiastic and desirous of making the society of real moment. It is made up almost of one class of girls in the Sabbath School. The teacher of the class is very willing to serve as sponsor for this new band of girls. Perhaps there are other teachers that would be glad to render such a service. It might be said that the girls are eager for members of other classes to identify themselves with the missionary organization so you see that they are not clannish.

YOUNG WOMEN'S SPECIAL FUND

Nothing has been said in recent Magazines about this fund. September and November records inclusive are here presented—this for a period of years beginning with 1914. Just a few blanks will be noticed.

For September:—220.00, 204.00, 266.00, 306.00, 311.00, 423.00, 491.00, 616,00. ....., 841.00, 606,00. 613.00, 602.00, 480.50, ..., 361.60, 264.-30, 258.00.

For October:—261:00, ..., 380.00, 425.00, 463.00, 384.00, 448.00, 576.00, 694.00, 599.00, 858.00, 677.00, 958.75, 698.00, 626.50, 579.25, 453.60, 299.30, 286.00.

For November:—421.00, ..., 571.00, 761.00, 720.00, 579.00, 795.00, 878.00, 1093.00, 939.00, 1088.00, 1040.00, ..., 918.50, 1108.50, 858.-25, 794.60, 738.30, 576.00.

PRESBYTERIAL PENNANT POINTS AND STANDARD OF EFFICIENCY

Is your society taking account, month by month, of its rating according to these standards? Have your teen age societies noticed the points made up exclusively for the use of your groups? This is *December*. Only four months if you include it until your reports for the year must be made up. This applies to *all* societies. See what a fine record you can make in this, the Jubilee year! Begin to plan now to be a member of the JUBILEE Convention!!

YOUR ATTITUDE—WHAT KIND?

You may be a city dweller, dear reader, and again you may enjoy life in the town or village or even have the freedom of the country. How you act in any one of the places is determined largely within yourself. Courtesy, kindness, thoughtfulness are not products of any one district. Goodness is not held within one circle of people; neither is its opposite confined to any one community.

Some years ago on a long distance ride,—it was the holiday season,—seats on the coach were at a premium. A large man occupied a whole seat, in

no way seeking to reduce his bulk or shift it to make room for another passenger who had also paid his fare. A seat across the aisle had two adults and three children occupants! This in no way moved the man. His attitude leaned towards himself. He forgot courtesy, thoughtfulness and all such virtues. The comfort of his fellow passengers seemed not to concern him.

We may please self or seek to please others. Which pays the higher dividends?

Two girls sat on the long seat of a subway and took up enough room for *three* people. Another passenger had a mere perch because of this. Were the girls unmannerly or not? Perhaps in their homes they knew just how to be "nice" to all visitors and would be quite indignant if their attitude on the subway were criticized.

Have you been on a street car when some man spread his elbows wide to hold his morning or evening paper, thus occupying unnecessary space, heedless of some fellow passenger equally entitled to a seat?

Have you seen a fond mother who placed her small son or daughter for whom no fare was being paid on a chair meant for an adult allowing some weary body to hang on the strap or some projecting part of the car?

On the other hand hear the story of the farmer that suffered a serious accident just when spring plowing and sowing were in order. Neighboring farmers brought tractors, horses, plows and prepared the soil and sowed the seed. Then they planned to cultivate, harvest and thresh for him. Was that not a good tonic for a bed-ridden man in the community hospital? You would call it genuine thoughtfulness on the part of his farmer friends would you not?

The train rider who seemed to be indifferent may not have meant to be thoughtless. Perhaps it was unintentional on the part of the young girls, the mother of the small child, the man with the newspaper, but did not their attitude point toward selfishness or narrowness?

Nothing but altruism seemed to possess the helpful farmers. After all, we are judged by what people see in us.

What applies to an individual has a real bearing on a group of individuals. It is the society made up of thoughtful members that is likely to prosper and to have a good reputation, as missionary societies go. Thoughtlessness and selfishness will narrow the circle of usefulness of any society.

Just now a considerable number of new societies are getting under way. Plan to be of the helpful type, always remembering that it will be good, bad or indifferent according to the attitude of the several members. "And he pleased not himself" is the statement made of our Lord while he was on earth. How we all need to emulate Him!

YOUNG WOMEN'S SPECIAL COLUMN

Mrs. Ruth Walker, our representative in Ethiopia, included news notes in recent correspondence. One very interesting item spoke of the first offering to be taken up in the church service at Gorei,—and this at native suggestion. A monthly offering is to be taken from now on, the money received to be spent by and accounted for by two native helpers appointed to the work.

"One of our teachers has returned to his work after a long illness of smallpox. His face looks like a well used blotter and shows what smallpox can do to a handsome young man."

Some of the school pupils, members of the hygiene class, recently were given the opportunity to look through a microscope at fly and mosquito slides. Dr. Dougherty gave thirty-six youngsters quite a thrill!

Postage rates in Ethiopia have increased. Now about eight cents American is required for a letter. We in

America think that three cents is enough!

The Mission is rejoicing in the recovery of Dr. A. W. Pollock from his attack of typhus fever. It is likewise rejoicing in the coming from America of Dr. Harold Wilson who will be able to relieve the situation medically.

Mrs. Walker describes an Ethiopian New Year's Day. It is the custom for the little girls to spend the day begging, singing, dancing and presenting flowers. She tries to get them to feel ashamed to beg but finds that custom is a hard master to overrule. Last year the missionary ladies had a big feast for the little girls.

These girls came the night before, prepared spices and butter and set the yeast for sixty loaves of bread. In the early hours of the morning they took a lantern and went to the river to bathe. It is thought that such a procedure is an aid to beauty! They had more than enough to eat and thought they had a happy day.

It was not convenient to carry out a similar plan this year, but the girls were invited to come to the house and perhaps there would be something for them. Mrs. Walker asked them not to beg but she said she felt sure they paid no heed to her request. However, she said that there were sixty-five in the junior congregation at church, the result of a promise of "something to be dispensed!" Some hard candies were much enjoyed after the story of Gideon had been told and some New Year's resolutions made.

Methods

The new year book of the Beverly Heights church, Pittsburgh, presents quite an attractive appearance. The cover is blue with conventional designs in white and lettering in black. These challenging words meet your eye as soon as the cover is lifted,—"Come—Go—Abide". A prayer in verse entitled "The Church of Christ", calling for His presence, His strength, His teaching and His use of the intercessor, introduces you further. "Ye also helping in prayer" is the quotation at the top of the prayer partner page. Two unusual topics for discussion are under the general heading—"Do you believe it or not?" The first has to do with the danger of not being missionary in spirit. The second deals with the type of life we would live if ever-conscious of eternity. The devotional period is called "Meditation". The program suggests a continuity of thought throughout each program, a very commendable plan.

Mrs. A. D. Robb, Jr., 126 Hoodridge Dr., South Hills Branch, Pittsburgh, Pa., is chairman of the program committee.

The 6th Pittsburgh Y. W. M. S. has sent in its new yearbook. This society meets at 10:30 a.m. to sew, has luncheon at 12:30 then holds its business session and program hour, beginning at 1:30 p.m. Twenty-seven groups take care of the meetings. three each time. Some of the features are a neighborhood meeting, a missionary rally, testimonial meeting as well as general missionary days.

Mrs. W. McClean Work, 5626 Bryant St., Pittsburgh, Pa., is chairman of the committee.

From the new program of the Kate Lorimer Guild of 2nd Wilkinsburg is culled this interesting verse:

"There is a place for you to fill,
Some work for you to do
That no one can or ever will
Do quite so well as you;
It may be close along your way,
Some little, homely duty
That only waits your touch, your sway
To blossom into beauty."

A challenging topic proposed is "Historic moments and today's opportunities." A meeting sure to be interesting is the discussion on Christmas among the children in our mission fields. Mrs. Alfred E. Galloway, 516 Rebecca Ave., Wilkinsburg, is chairman of the program committee.

A clever, handmade program comes from the Y. W. M. S. of 2nd Church, Monmouth, Illinois. The world is pictured in outline map on the bright green cover, the western hemisphere adorning the front cover and the eastern the back one. Ethiopia and the American Indian are the principal topics discussed. There are appropriate illustrations in stencil as, the flag of Ethiopia, a mission station, the entrance to the George Memorial hospital, or bows and arrows, the Indian with his treasured feathers. Under the bow and arrow illustration are these lines:

"Long have we sought eternal life
Years have we waited in sin and strife—
In darkness groped, sad misery's mate;
How long, how long must we wait?"

The committee chairman is Mrs. Lyle W. Finley, 504 E. 1st Ave., Monmouth, Ill.

The W. M. S. of Brookline Blvd., Pittsburgh, has a very neat year book. A sketchy outline of a church introduces you to the book. "Be ye doers of the word and not hearers only", is the motto of the society. The goal is couched in the acrostic, T-A-S-K,

"T-ime given daily to missionary reading.
A-im to be an inspiration to the membership you serve.
S-tress faithful and continued use of the Prayer Cycle.
K-eep alive missionary interest by the aid of your own enthusiasm."

Ethiopia is to be the major subject for study. The Prayer Cycle has a definite place in the program. Mrs. W. W. McCracken, 1225 Berkshire Ave., South Hills Branch, Pittsburgh, Pa., is chairman of the committee.

Quite a chic mimeographed program is presented by the Kings Daughters' Missionary Society of Mt. Lebanon, Pittsburgh. The monogram, KD, in red and blue stands out in bold relief on the white cover. A social feature early in the fall was a corn roast. Announcing this is a page bordered on both edges with corn stalks. Can you almost taste the juicy grains of golden corn?

At the top of the program on Christian citizenship are found the two flags seen frequently in our churches, the Stars and Stripes and the Christian banner. Forming a border on some of the pages are the letter characters of Ethiopia. A tiny outline map of Africa, Christmas holly, the Indian with his stern countenance and other suitable decorations enhance the attractiveness of the book. In the closing program of the year, a questionnaire and discussion on the studies of the year are to be held. Mrs. Helen Leyh, 30 Mission Dr., South Hills Branch, Pittsburgh, Pa., can give more detailed information.

PROGRAM FOR GIRLS' CIRCLES

"The Rainbow Empire"

School for Girls

January Session. In charge of The History Club

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

Invitation—Folder. On outside, the Ethiopian Flag—red, yellow and green. Inside, the following verse:

Come, learn of a land that was Christian
When our "fathers" were living in caves.
Their flag and our flag have one meaning
When o'er both the Flag of Christ waves.

HISTORIAL MEETING

Time, place, etc.

Poster—Combined in design, Ethiopian, American, and Christian Flags, Christian Flag a little above the other two. Notice that one color is common

to all three—red. Use in border, or to bind flags together symbolizing the blood of Christ that makes kindred of us all. Above verse and invitation may be used.

Equipment—Bibles, Text Book, and three flags, Ethiopian, American, and Christian.

PROGRAM

I. Bible History of Ethiopia.

A prophecy—Ps. 72:8-10.

Something precious—Job 28:18-19.

Ethiopian Queen makes a Visit—1 Kings 10:1-13.

The Ethiopian Skin—Jer. 13:23.

Stretching Hands—Ps. 68:31-32.

How an Ethiopian Found God—Acts 8:26-39 .

God's Promise for Them—II Chron. 7:14. Zeph. 3:9-10.

Song—"Whosoever Calleth" (Chorus only—unannounced)

Prayer—For Ethiopia—That her people may come to know the Lord. For ourselves—That we may answer the call of her outstretched hands.

II. Legendary Ethiopia—Girl carrying Ethiopian flag places it in standard.

1. Lineage traced to Noah—p.191—5 min.

Historical evidence—p.194.

Racial mixtures—p.193.

"Geez"

Why called Abyssinia?

2. Legend of Queen of Sheba—pp. 194-200—5 min.

III. Ethiopia Becomes Christian.—pp.204-207—5 min.

Girl carrying Christian Flag fixes it beside and a little above Ethiopian flag.

IV. Modern History — pp.216-223—10 min.

"Ethiopia for the Ethiopian".

Lidj Kassu (Theodore)—"Solomon of Ethiopia". Trace likeness to Solomon.

Emperor John.

Menelik II.—"The George Washington of Ethiopia."

Lidj Iyassu—Sower of Wild Oats.

Zauditu Becomes Queen—Ras Tafari, Regent.

Ras Tafari becomes Haile Selassie I. Chaps. XI and XII.

The Coronation.

V. People of Today—5 min.

Main groups:

1. Amharas
2. Gallas

Also, Shankallas, Danakils, Somalis, Falashas.

VI. American Missionary Work Begins—pp.273-274—5 min.

(Girl bearing American Flag places it beside Ethiopian Flag, also a little below the Christian Flag.)

Song—"God so Loved the World" No. 184 Bible Songs Hymnal.

Social Hour — "Strange as it Seems"—Ethiopian cartoons.

Give to each a slip of paper, or light card board upon which is typed one of the following statements, or a similar one, leaving room at side or above for cartoon. Finish in a given time . Pin around room as an art exhibit for which judges may be appointed and awards (Ethiopian Flags) be given.

"STRANGE AS IT SEEMS"

1. Missionaries and other foreigners employ young men to do washing, ironing, cooking, sweeping, etc.

2. The women are very unreliable and not very teachable.

3. The sewing of native garments is done by men on imported sewing machines.

4. Among certain Galla tribes the youths are not permitted to claim a bride until they have exhibited proof of having killed a man, a lion, or an elephant.

5. The main article of food is "enjera", a somewhat sour bread made in the form of an immense pancake about eighteen inches in diameter.

6. Among the irritations arising from the employment of native servants is the breaking of almost every conceivable article that comes into their hands.

7. "Surely", argues the native,

"they who have so much will not miss this bar of soap, or this box of matches."

8. The monkeys are not favorites with the missionaries, or with the native farmers, as they destroy whole fields of corn in one night, trampling underfoot what they cannot eat .

9. The Ethiopians drink great quantities of "tej" (native intoxicating drink made of honey and water), and it has the quality of making them fighting mad, so that many fights, clubbings, and stabbings are the result.

10. We are in a tall grass country, the grass growing to a height of ten or twelve feet, the road being reduced to a mere footpath through the tall grass.

11. A debtor is chained to his creditor until he or his friends pay the debt.

12. From the Ethiopian point of view there is a part of the elephant of even more value than the ivory tusks—the little bunch of hair at the end of his tail! This hair is woven into necklaces, bracelets, etc.

13. The railroad right-of-way requires constant policing to prevent the natives using all the copper wire for jewelry!

14. Other cartoon. See *The Womens Missionary Magazine*—October 1932. Mrs. McKune's Program Helps —Believe it or not".

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

We have heard by cable that all our travellers have reached their respective fields in safety. There were some days of storm when the sea was not kind, when even a berth was not a comfortable place as in some cases the occupants were spilled out. Those who were able to be on deck the day after the worst of the storm tied their chairs to something stationary and did not fare forth more than necessary. The children were asked by the Captain to remain in their cabins. Members of the party on the *City of Harvard* report only thirty-seven passengers on board, all of them missionaries or their children. Not all these went from the United Presbyterian Church, however. The officers were friendly and kind and seemed a fine lot. At least the first and second officers were total abstainers from liquor and tobacco, and not a card or cigarette was seen during the trip. A devotional service was held every day. Dr. Paul Harrison of Arabia led the service six days. Mr. Nesbitt, Miss Hazel Bennett and Miss Kate Hill led at other times. Three nights of the week a missionary program was carried out. There was also daily Bible study and meetings for discussion of problems, as well as the opportunity for reading and meditation, which all helped to prepare for the year's work.

However, not all was serious work for one of the ladies writes: "I do have a grand time playing deck games." This boat arrived in Alexandria about 2:00 p.m. Saturday, October 1st. There were some cases of chicken-pox on board so passengers and crew were tied up three hours before they could go ashore. All had to bare their arms and be vaccinated for small-pox to protect the Egyptian population from chicken-pox.

On the eve of the departure of the largest party on the City of Harvard, our missionaries sent the following message to the members of the Church:

"We will keep faith with you we leave behind:
The torch of faith you've given us
Will 'carry on,' nor falter till its light
Will reach the ends of earth.

And in the dawning of that glorious, endless day,
All men shall live in universal brotherhood;
And Christ, the Risen Christ, shall rule and reign in every heart.
This is our pledge we make to you we leave behind."

Let us to whom this message is sent take up the challenge and pledge ourselves anew to do our part in the home-land while these, our faithful and loyal representatives, carry on over there as they tell of love and redemption to those who do not know of life in Christ Jesus. Let us pray earnestly and often for all the missionaries who are again taking up their arduous tasks, that they may have health and strength and power from above in proportion to their needs.

EGYPT

In our last message we told of Mrs. Rachel Seiver's deciding at the last minute that she could not leave her mother, because her sister was near Death's door. On October 2nd the sister passed away. The funeral services were conducted by Dr. Campbell White of the Forty-fourth Street Church in New York and interment was made in Chicago, where all the family had previously lived. Mrs. Tracy then left for her home in California and arrangements were made for Mrs. Seiver's sailing on October 18th. We sympathize deeply with Mrs. Seiver and her mother and sister in this the loss of their dear one. However, they have felt the sustaining power of the "everlasting arms", and Mrs. Seiver is ready to take up the work that is so dear to her in Egypt.

The Mission in Egypt is also rejoicing over the fact that Miss Jane Smith has returned to her work, having sailed with Miss Estvad. This decision was made just a few days before she sailed (October 4th); hence her name was not mentioned with the other missionaries in our November article.

Miss Dora Mason is still in Columbia Hospital but is making good progress toward recovery, although the burns were unusually difficult to heal. She is hoping to leave the hospital within a few days.

A letter from Dr. J. W. Acheson of Cairo reports that Miss Anna Y. Thompson is somewhat stronger, although too weak to be out of bed. She is receiving the best care and attention from the matron and nurses in the hospital and the missionaries are very faithful in calling upon her, some one of them calling on her every day.

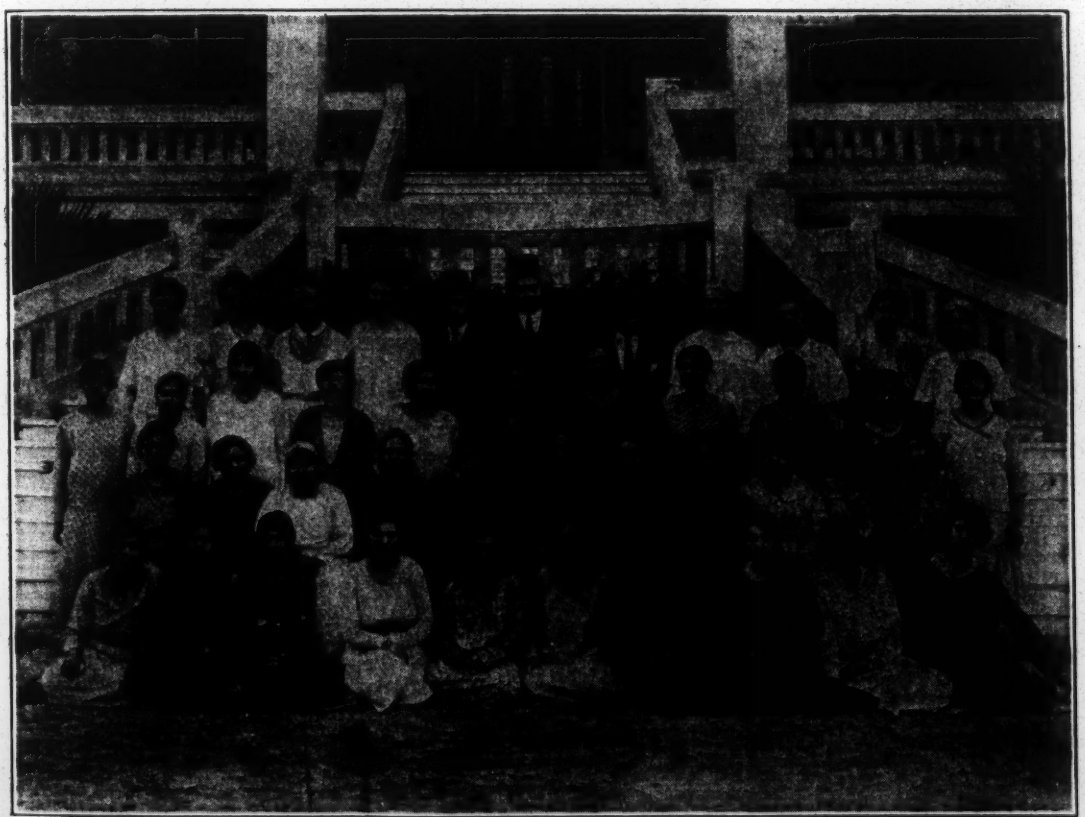
We have received copies of the Autumn News Letter from Egypt, which contained very interesting reports of the work as it is opening up for this year. It also gives many interesting items of a personal nature concerning the missionaries. The health of all our workers seems to be good and they are beginning their work with enthusiasm and renewed energy after the vacation period.

A very interesting Teachers' Conference was held for the foreign workers at Assiut College and the Pressly Memorial Institute, and from the program sent to us we think it would be very helpful. These conferences are held annually and are a great benefit to both the old and the new workers. The P. M. I. opened on September 12th with over 475 girls enrolled and more expected. The people have found it very hard to bring the tuition fees so the teachers will have a big task later in the term collecting delayed fees. Many poor girls have come with little or nothing to pay their fees so in several instances our American teachers have come to the rescue and provided the money. Much the same story can be told about all our schools; in almost every case the number of pupils is slightly less than that of last year, especially in the primary classes. This is because of the poverty of the people, for in Egypt as well as in America many are feeling the lack of money for

educational purposes as well as for everything else.

The evangelistic work for women is beginning with zeal and enthusiasm. The meetings everywhere are well attended and interest is shown. Noon-day prayer meetings are being held every day at Ezbekia and the workers are finding a great blessing in these meetings. They are hoping that through these earnest prayers a revival may come to the Church. The Bible teachers all went to the Tanta Bible Conference in July and seem to have been greatly inspired by it. Before that time a number of girls from the Fowler Orphanage and several Bible teachers used our teachers' flat for a summer resort and enjoyed the time together. The work in the Child Welfare centers goes on with the clinic packed every day both in Benha and in Cairo.

We are sorry for the mistake made in our September Magazine in reporting the donation from the Good Year Heights societies of Akron, Ohio (Cleveland Presbyterial). The box was sent to Tanta Hospital and Dr. Hutchison in writing to thank the societies for the splendid donation lists these hospital supplies as follows: 120 sheets, 162 pillow cases, 1 quilt, 5 bedspreads, 6 blankets, 15 towels, 4 wash cloths, 17 tray cloths, 10 napkins, 1 hot water bottle, 1 rubber sheet, 5 yards linen, 2 spools thread. Dr. Hutchison says "These things are of great value to us just now as supplies are getting low and napkins and towels are needed to complete the furnishings of the Nurses' Home which was finished last year. . . . At present in Egypt there is a very great depression just as I saw in America, only worse. For that reason we are obliged to take many of our patients free and the income has been markedly reduced."



Bible Women's conference which convened in the Mary Clokey Porter Girls' Boarding School, July 22 to August 1, 1932. In the back row are the leaders of the Conference.

Cut furnished from Mrs. George Moore Memorial Fund.

INDIA

In a recent letter Dr. H. C. Chambers, the General Secretary of the India Association, speaks especially of the health of our missionaries. There has been considerable illness in India during recent months. Miss Addaline Brandon's first year of service in India has been very difficult. She has worked very hard over the language study and has made good progress but unfortunately she met with a severe accident last January when she was thrown from a train and had her ankle broken. The Civil Surgeon attended to it but evidently it was not properly set and infection set in. Consequently she was sent to Taxila Hospital and treated by Dr. Gregg Martin. There the ankle was reset but recovery was very slow and painful. Miss Brandon spent her summer in the Landour Language School and completed her year's work in language study there. She has regained her health and is ready for regular work this year.

We are sorry to learn that Miss Mary Martin is now in the Sialkot Hospital, and Miss Mary Lawrence is also in poor health these days. She had an attack of malaria at the Sialkot Convention and ran a very high temperature for a time. This was followed by a period of extreme weakness, which still continues. Mrs. D. R. Gordon is also suffering from weakness. She has returned to Rawalpindi from Murree, where the altitude probably increased her trouble. Another of our valued workers who has been laid aside for a time is Miss Eleanor Maconachie. She has not been well for the past year and now the doctors have given their verdict that she must go to London for treatment as her disease is of rather a serious nature. Miss Machonachie writes that it is with great reluctance that she is forced to leave her work when there are so few to "carry on". But she says: "God makes no mistakes and I am quite obedient to His will, whatever He has in store for me."

Miss Mary E. Logan, who has served as one of our missionaries in India for many years, writes that she has kept quite well this summer except for an occasional day of fever; but she is very tired and glad her furlough time is near. She and Miss Roma Beatty and Dr. Maria White are planning to travel together and come home by the direct route next March or April.

Miss Logan writes: "The Sialkot Convention was held last week. It was a good convention, the Word was preached with power and a spirit of earnestness and reverence was manifest not only in the meetings but all over the grounds. There were about 2,000 people present on Saturday and Sabbath. The crowd was orderly and quiet and not a policeman was to be seen on the grounds. It was very different from a company of that size of either Hindus or Mohammedans. As I looked over the big congregation of worshippers, my heart thrilled with a great hope for India." The Sialkot Convention is an interdenominational meeting to which all the missions in Northern India send representatives. In years past it has had some wonderful experiences and has been a great power in the missionary work in India.

The Annual Meeting of our own mission was held October 12-22. The party of missionaries returning from this country arrived in India on October 16th so they were in Sialkot in time for part of the Convention and of course they were received with much enthusiasm by their co-workers.

SUDAN

We have been much distressed by the report of the condition of the people in the Sudan, especially around and about Doleib Hill where there is a famine. Rev. J. Alfred Heasty writes of the pitiful condition of many of the people. We know that in America there is much suffering but it hardly seems possible that it is as bad as it must be in the Sudan

where the locusts have eaten the crops now for the third year. None of the people are eating more than one meal a day. We also sympathize with Mr. Heasty in his loneliness. He says he has seen but one white person since he arrived in the Sudan a few months ago. We are sure there will be joy in his heart when his wife and children join him.

We have a letter from Miss Marguerite McClellan, written October 8th, in which she tells something of her trip from Alexandria to Khartum North. She travelled with the party to India, leaving the other missionaries October 2nd. She had a most interesting but I am sure not a very comfortable trip on the train between Alexandria and Khartum. From October 2nd to 6th she was for most of the time in a second-class car crowded with men and women and children. The men smoked constantly; the children ate fruit, and the weather was stifling. She was very glad indeed to leave that train. The last lap of her journey was taken in a first-class sleeper, in the hope of avoiding the discomforts of the first part of her trip. She was very happy to be back in Khartum North and was stopping in the Girls' Boarding School with the Misses Coie, Grove and Parks. She found that Miss Parks and Miss Pillow had been having a touch of fever but were better at that time. All the other members of the faculty were well and the school work was well started for another year.

In September there was a dreadful storm in Khartum North, which carried off the roof from the west veranda, a small portion of the roof was thrown over onto the roof of the girls' bathroom and the remainder was carried up over the sleeping roof, breaking one of the pillars which hold the railing around the roof and damaging two beds. Then it came down on the other side, breaking a small portion of the roof on the eastern veranda and a part of the roof came down inside the compound, while the greater portion of it broke the outside wall and fell into the street. The missionaries were thankful that the rain came before the wind and chased them off the sleeping porch before the storm broke, or there might have been a tragedy. Quite a number of houses in Khartum and Khartum North were damaged by this storm and several large trees were torn out by the roots. The rain came in torrents and blew in at every possible place.

At the beginning of the term there were in the School at Khartum North 94 boarding girls and 115 day pupils. Still others were expected in both departments. Miss Grove is finding it exceedingly difficult to get much in the way of fees. All seem to think that in this depression they should not have to pay anything. They do not seem to realize that there is a depression in America as well.

ETHIOPIA

Dr. Pollock was reported quite weak and not able to take up his work for a long time. He decided to go to Egypt to recuperate and left Addis Ababa on September 29th. He plans to spend about two months with his cousin, Dr. W. T. Moore, of the Tanta Hospital. We hope and pray that this period of rest and care may restore him entirely to health and strength and that he may again be able to take up his work in our George Memorial Hospital.

Miss Mildred Kiemele, who has charge of our school in Addis Ababa, writes something of her work and the problems that come to her. She is the only educational worker in the Addis Ababa station and has been carrying on this school for girls for the past three years. She tells how they have recently reorganized the work there. When she went out in 1929 the School had been closed for three years so the thing she faced was reorganization. Previously the School had been dedicated for upper-class girls. The Queen has always been interested, as it was she who gave

the funds for the building. Since the School had been closed for several years, the Queen had decided to build a School and operate it herself. A very beautiful, new School was erected near to the palace. Our School was reopened in 1930, but with very little response. Needless to say, the Queen's new up-to-date building was more attractive than the small mission building and Miss Kiemele found herself running in opposition to the Queen. After much prayer and consideration it was deemed best to consult Her Majesty and ask permission to rededicate our School for lower-class girls. Her response in the matter was that she was very happy to have this step taken and she would come in person for a new beginning. So on July 16, 1931 she came to dedicate the little building anew. In the next six months the enrollment increased from six to twenty-five. This was a wonderful benediction and an illustration of His leading in the matter. Since the long vacation in Ethiopia is from January to April, the School was closed for that period. Miss Kiemele of course wondered how many would return when the School reopened. She now has a school of forty Ethiopian girls and the Queen has promised money for a new dormitory. Miss Kiemele wishes us to join her in prayer that Her Majesty will hasten the gift so that a new building may be erected during the dry season as they are much crowded. She also asks us to pray that this School may be a light-house to the darkened souls of these girls.

Miss Viola Bayne of Gorei writes concerning the rainy season. They have been experiencing hard days but were looking forward to the end of the month when the sun is promised to shine every day for another six months. The post has been very much delayed during this rainy season but they are glad indeed to receive even very late letters in Gorei. They were trying to carry on the clinic without any askings from home.

The first offering was lifted in the church at Gorei two weeks ago. The amount given was small, but the givers were many. Quite a number of women from the Bible Class went forward to the basket with their small tokens of love—the first they have ever thought to offer in silver. This offering was suggested by the people and not by the missionaries and it is their desire to continue the offering once a month.

The evangelistic work is handicapped in many ways and yet the Lord is finding plenty for the workers to do. The women have reported very well this year. Only one day this year has the number gone down as low as the best attendance last year. As there were over one hundred women coming for the Sabbath and week-day meetings, it was necessary to build an extra hut for this class this year. It was made possible by a special gift from Mrs. Ernest Smith of Alliance, Ohio. Miss Bayne has been in many homes and has had splendid opportunities for Bible lessons out on the roads. Last year there were ten women on a special committee working on membership, but this year they are going out two by two as did the disciples, and the workers believe the response will be better. The Junior Church organized last year continues with about sixty members present each week. The Lord is truly giving His blessing.

RESIGNATION OF MISS MILLIGAN

Miss Elizabeth Milligan, for eighteen years a member of the Women's Board, has gone from Pittsburgh to Philadelphia to make her home with her sister, Miss Anna Milligan. Her resignation as a member of the Board was accepted with regret. Miss Milligan has been most faithful and efficient in her service as Literature Secretary all these years. In addition to her other duties she has edited the Prayer Cycle during all that

time. She will be greatly missed by the members of the Board as she was one who could be counted on as a wise counselor, a very efficient co-worker and a dear friend.

Pray that we may find one who will take up the work she has left and carry it on as efficiently as it has been done in days past; and may the Lord bless her as she goes out into another field of service and makes new friends, and may she be happy in her new home and with her new associates.

Let us also pray earnestly for our missionaries in all our fields as they are taking up the work for another year; that those who are ill may soon be restored to health and strength; and that the Lord may bless us all in our service for Him, that the Church may be revived and quickened not only in our foreign fields but also here at home in America.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

The play ground of the West 44th Street Church, New York, has been open for a month or more. When Dr. J. Campbell White announced that the children could be brought in, Miss Geyer pushed the big gate open and in a very few minutes there were thirty-five children there and fifty came during the afternoon.

A daily schedule was made out for the use of the play ground. Each division, or club, is limited to fifteen members and each is to have a certain period to play, also another period for business, Bible study, songs and a social time.

There are very few Protestants among the number. Many of the children come to Sabbath School and some stay for the church service. An Intermediate Y. P. C. U. and a Junior Missionary Society have been organized.

We are glad to report that Mrs. Maude Morrison is on duty again after being laid aside with a sprained ankle for a time. The work in the mission (Westland, Hickory, Pa.) was continued during her absence, with the exception of the Junior Society. A leader could not be found for the latter and it was discontinued for a time.

The Sabbath School and the Y. P. C. U. Society kept up the interest and attendance. The people felt the responsibility during the absence of Mrs. Morrison and as she wrote it could be said of them "They helped every one his neighbor, and every one said to his brother, Be of good courage." Since her return to the work eleven of the young people have confessed Christ and have been received into the church. Five children and three adults were baptized.

Miss Ella Montgomery of Mansfield, Ohio, spent her vacation, which was the first in two years, at her home in Washington, Iowa. These people, too, felt the responsibility for the work during her absence. The average attendance in the Sabbath School for the month of July was 95 and for October, 95 and a fraction.

Miss Montgomery writes that although she is not in the best physical condition that the work is in such good shape that she can direct it with less effort than formerly. Pray that her health may be restored and that she may not suffer a nervous breakdown as is threatened.

Rev. Mr. Meloy, the S. M. of Chicago Presbytery, writes that Miss Sallie Dickey "has done work that is bearing fruit for the Master in the field in North Chicago." Presbytery felt that Aurora deserved a helper and the committee having the work in charge decided to transfer Miss Dickey to this field. Mr. Meloy adds, "We are sure she will be of great

service to the cause of Christ and to our church."

Miss Mary Jamieson, missionary in Spokane Presbytery, has been in Spokane, Washington, since the first of September. Her time has been divided between the First and the Third churches.

Her work in the Third Church has been the organization of a Junior Missionary Society of six members and now grown to eighteen, making over five hundred house to house calls, securing five new and seven former Sabbath School scholars and taking part in the different organizations of the church. In addition to the above she has secured nine new scholars for the Sabbath School of the First Church and made almost two hundred house to house calls.

Miss Mildred Robb, missionary in San Francisco Presbytery, has been transferred to Fresno, California. Rev. Mr. Fisher, the S. M. of San Francisco Presbytery, wrote that Miss Robb did very fine work in the Ingleside field, the First Church and the Stewart Memorial, making a thorough canvass in each field and giving the Sabbaths to Ingleside. The Ingleside people were very reluctant to give her up.

Fresno had become vacant and as Miss Robb is competent to conduct the public worship hour as well as to head the different organizations of the church, Presbytery thought it best to transfer her to this field.

Miss Robb asks that we pray very definitely that the Lord will guide and help in this work. She feels very humble as she undertakes the work laid down by Dr. and Mrs. Douglass, but she adds, "I know that God is able and it is only in His strength that I shall be able to do anything."

EZEL SCHOOL

By Rev. Ray M. Davis, Ezel, Kentucky

To date one fourth of the school year has been completed. As we glance back over these nine weeks, gratitude fills our hearts for the ways in which our work has been blessed.

In the first place the school building has been so crowded that is was impossible to get all the children in at once, so the fourth grade children came in the morning, while the third grade came in the afternoon. We appreciate the way in which the parents co-operated with us. Though they wanted the children to have the advantage of the full day, they have not complained, but accepted it gracefully as a circumstance that could not be helped. However, with a few more shifts, putting the Seniors and General Science both in a small room intended for a library it is possible now to crowd both grades into a basement room.

We are grateful for the spiritual growth of the youth with whom we come in contact. At nine-thirty each school morning is our chapel hour. The High School and Junior High School assemble for a combined chapel service, while each of the grade rooms has its own worship service. If you were to go into these rooms you would find this is chiefly a service of the children and by the children. In the Primary room a child conducts it on Friday, in the other two rooms children take charge three days a week. If the child is unable to read he repeats his "Scripture Lesson" from memory. Sentence prayers are offered or the child makes his own prayer. In High School Mr. Davis conducts the service Monday morning, a teacher on Tuesday then members of the Senior Class are responsible for two days. It has been interesting to note their response. They have not been told to do it, nor asked, but the proposition was made and volunteers called for. All but one senior responded. It was pretty hard for the first one, who only read a Bible passage. The next one made a few remarks additional. Finally one not only read and talked, but led in her own prayer. The Seniors are to be commended for

so splendidly filling their position as leaders. We would not stop with them though, but pass on a word of appreciation for our inspiring audience, which joins so heartily in the singing, so attentively in the reading and talks and so reverently in the prayer.

This same enthusiasm is shown in their school work. For the first six weeks, of 175 pupils, 74 had perfect attendance records having been neither tardy nor absent. This is not such a low percentage as it may seem, when the distance traveled by many of these children is taken into consideration. One senior girl rides horseback eight miles over these roads to be here before school begins at eight in the morning. Several ride six miles and many five. One boy walks almost two miles to the Highway then rides in a car eight miles. There are no dormitory students here to hold up our record. Sixteen students made the honor roll for this last period, which requires that their deportment as well as their grades must average B or 90.

We are grateful for our efficient Sabbath School Superintendent. Some people because of their faithfulness and dependability are too often taken for granted, and their true worth is never recognized. Such is Mr. Ward our superintendent. Every Sabbath he is here to open the service promptly, to teach the Men's Class and to bring the lesson home to every one of us by some surprisingly fitting illustration in the closing exercises. He asked that we might have a Temperance Program and Rally Day program combined. The teachers promised to do their best towards working up the program he had planned, and he said he would provide a crowd. He did his part by visiting, calling or writing every home in the community that needed to be reminded that there is a Sabbath School for them in Ezel. Result—a full house Sabbath morning and each was given something that would make him want to return.

The women have been busy making quilts for their Thank Offering. Due to the lower cost of materials they are offering these quilts at a reduced price. This may be one way to solve your Christmas shopping problem. If you wish a rug or a quilt, get your order in immediately. They have just held the election of new officers and have begun preparation for an impressive Thank Offering program.

We received just recently our first check toward a scholarship or work fund. Investments today are uncertain. Some, thought to be failure proof, have failed. One of the safest places for your money is in investments in Christian Youth. Christian Character building is a Building and Loan Association that will not fail. There graduated from our school last spring a pair of twins, both clean cut, conscientious, energetic workers. One wants to take up the study of medicine, then to come back to his people here in the mountains and serve them, to minister to them, to lift them up. Could you find a more worthy investment? The second twin (valedictorian of the class) is planning to go into the ministry. This fall he has been helping to build up the Pine Grove church. One of Christ's humble followers is providing the means to start this lad to school next semester.

We realize that everywhere there is great need, especially for clothing. But will you not share with us? One of the peculiar facts of our work here is that we depend upon the clothing sales for our expense money. The Board pays the salaries, but it is our effort to keep up the property. This cannot be done unless we have your help. To ask the Board to do this will cause a cut in their work which none of us want at this time. We do appreciate what we have received and what is coming. Please remember to hold us up in your prayers before God. Many responsibilities in leadership and administration are upon us daily. May it be your prayer that God will use us daily that His name may be glorified.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

My Dear Juniors:

A few days before Christmas we were visited by the son of our local King. He has called many times at the mission but never before with his father's check book. Three checks for the departments of the missions and totalling one thousand thalers Abyssinian, allowing us to feel that our local Governor is interested in our work and in a new way.

Native Christmas was very jolly indeed. In preparation for the day more than one hundred tiny red socks were made and filled with sweets; quarts of popcorn filled the pans; an abundance of coffee was cleaned, roasted black and ground; every ball, top and baby doll was uncovered from boxes and shelves and a stock of bananas ripened in the store room. A pretty cedar tree, beautifully trimmed awaited the guests.

Early on Christmas morning the first children arrived. A group of small school girls eager and wide eyed. As they listened to the Story of the Christ Child their little hearts recognized the story so many times told to them in the school room. After a little time near the tree with all its shimmering tinsel, these guests with their pretty dollies went out to herald their joy.. All day, little guests with their mothers kept coming. And all day there was a drain on the popcorn and candies and toy boxes.

Christmas evening found the missionaries tired but a Christmas supper ready for the men and their wives. After this feast on pepper sauce and honey water, Santa came with his huge bag, and once again everyone was reminded of the Gift of the Christ Child. The next day guests continued to come and when the Christmas festivities ended we had taught and entertained over 200 guests. Our living room reminded one of a snow storm, for popcorn had been spilled in every corner. Kittie reached the lower branches of the tree with her paws and enjoyed the balls along with the children. A very Merry Christmas this has been and surely a stimulant for greater and happier work as we begin our New Year.

Very sincerely,

Viola Bayne.

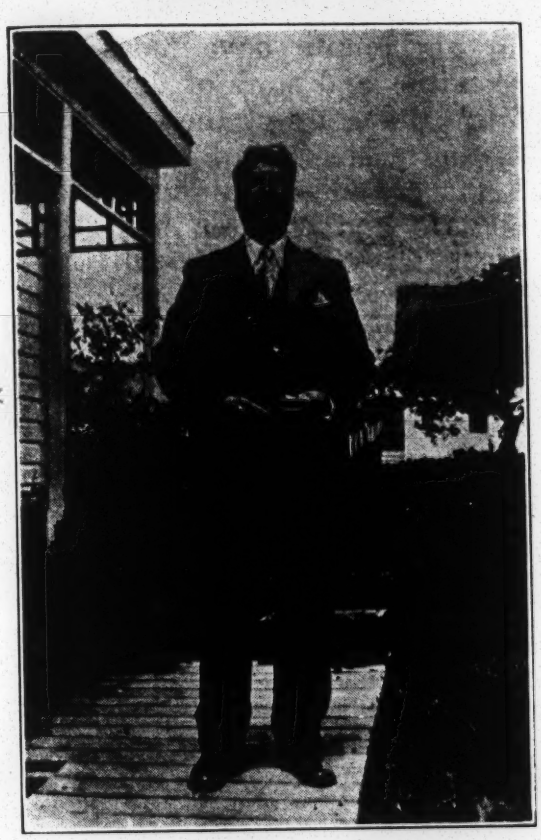
PLAYING THE ETHIOPIAN VERSION OF JACKS

Cut furnished from Mrs. George Moore Memorial Fund.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

HENRY STWYER THEN AND NOW



HENRY STWYER—A NEW MAN
Cut furnished from Mrs. George Moore Memorial Fund.

"If any man be in Christ Jesus he is a new creature; old things are passed away; behold all things are become new." When Paul wrote these words to the church at Corinth he spoke out of his own experiences. Paul knew a great change had been wrought in his own life. Old things had passed away—old hatreds, old prejudices, old ambitions, old sins. Paul had become a new creature. His most intimate friends had become aware of that fact.

About seventeen years ago a poorly clad, distressed, distracted Indian attended the evangelistic meetings being held in the little church at Simnasho. His physical strength had been dissipated by many a drunken debauch. He was distracted mentally because his oldest boy, after some weeks of sickness, had died. His mental unrest was increased by his fear of the Indian medicine-men who had practised their magical arts in the home during the child's sickness and who had predicted other calamities would follow. They would do that of course, hoping they would be engaged to ward off the pending disaster. This man was Henry Stwyer.

As Henry came and went during the first days of these meetings he didn't impress anyone I suppose, as being a very likely candidate for Christ's salvation. One day, however, he went forward in one of the meetings, and he continued to go forward for several meetings until at last peace and assurance of salvation came into his heart. He had been "born again"; he was "a new creature".

At first his friends and acquaintances laughed. What a joke! Henry Stwyer of all men! Certainly he wouldn't last long! But he did last. Then these friends and fellow tribesmen became concerned, and quiet laughter turned to open ridicule and when Henry showed no signs of wavering the ridicule turned to bitter persecution. As I recall some of the things Henry faced during those days I thank my Lord that he never called upon me to endure such bitter persecution as poor Henry faced month after month through those early years of his Christian experience. I tremble as I think what might have happened if He had. Nevertheless "all things work together for good to them that love God, to them who are the called according to His purpose", and God had called Henry and in Henry's heart a strange, new love was developing. Henry, like Paul, realized a great change was taking place in his life. Old things were

passing away. The old appetite for strong drink, the old desires, the old sins were passing and the new determination to be a new creature was growing rapidly. What did ridicule or persecution matter? He knew things his persecutors didn't know because he was beginning to realize that neither death nor life . . . . nor principalities nor powers . . . . nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

We often wonder what Henry's persecutors think now. Most of that old crowd who are still alive continue to live as they have always lived—in sin and in poverty. Henry's poverty passed with the other old things and an ambition to succeed came with the other new things. He farms better and has better farms, a much better herd of cattle, better buildings, better implements, and a better home than any of his neighbors. Moreover he and his family have more of the necessities and more of the comforts of life than any of these neighbors. The sad part of it all is that despite all the blessings that have come to his wife and children since Christ saved Henry, the wife still rejects Him.

His pastor,
W. A. Matthews.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

As secretary of work among the Negroes, a copy of the will of the late Mr. James B. Duke of North Carolina was forwarded to me. The will is a fine tribute to the character of Mr. Duke. A man so broad and sympathetic in his charitable bequests, needs no other monument to his memory. His beneficence made provision for superanuated ministers, regardless of denomination; care of orphan children, rural churches and charity patients in all of the hospitals in North and South Carolina. The scope of his philanthropy causes both wonder and admiration.

No color, race or creed is excluded in either of the Carolinas. Some idea of his breadth of vision may be gathered from the distribution of the interest of his endowments in 1931:

Superanuated Ministers	$ 150,541.50
Care of Orphans	672,422.47
Rural Churches	520,541.61
Hospitalization	4,446,582.49

Our own Jubilee, as one of the Carolina hospitals received $1.00 a day for each charity patient treated. The help thus received was a factor in these times of depression, and was most appreciated.

"He hath dispersed abroad, he hath given to the poor: his righteousness remaineth forever."

CAMDEN

Rev. W. G. Wilson thinks money scarcer than it was last fall and that is saying a good deal. He is thankful the Board has been able to keep the school running, since a number of schools, both public and private, have been compelled to curtail work, or close completely. These conditions may throw an added burden on our school during the winter, but they will show how vital our Mission is to the community.

We are hoping the hard times may not cause our good friends to withhold, altogether, their contributions of clothing, which has been so much help in the past. PLEASE TAKE NOTICE!

MILLER'S FERRY

The dedication of the New Vocational school took place November 2nd with appropriate programs, both

colored and white friends taking part in the ceremonies. Dr. C. H. Johnson accepted the building in behalf of the Church and school. Greetings were received from Virginia, North Carolina and Tennessee where our northern missions are located. The principal address was given by Dr. R. W. McGranahan the Secretary of Negro Work of the Board of American Missions. There were no representatives from the Women's Board. The dedication was followed by the meeting of Tennessee Presbytery. After the adjournment of Presbytery, there followed a five day conference, one at each of five missions in Alabama. These meetings were a kind of aftermath of the General Assembly, taking to the people the seven points stressed by the Committee on Spiritual Life.

JUBILEE HOSPITAL

Jubilee Hospital cared for 63 patients during the month. There were 3 major and 12 minor operations. There are at present 6 nurses taking training. Lizzie Bradford, who was one of our good workers at the Prairie Mission, has been a patient for almost a year. She has improved quite a bit under the care, but her general condition may make it a long drawn-out illness.

ARLINGTON

Mrs. Betty Groves reports a good school and the work going smoothly. She has recovered sufficiently to be able to visit from house to house in the community, cheering the sick and blind. She wishes we might see and know Aunt Hannah as she does, that we might see the sunshine in her face as she talks about the trust she has in her dear Lord's promises. She has none of this world's goods, lives in a little house under the side of a hill all alone, eats whenever someone gives her a meal and is not sufficiently clothed, yet she is happy and says, "I have a rich Father and I am trusting in Him."

CANTON BEND

Mrs. Ella Cotton reports her husband's condition. At present he is in Robinson Memorial Hospital at Miller's Ferry. Mrs. Ray is giving him every possible attention and consideration but there is no hope of recovery. Every one, both white and colored has been most sympathetic and kind. Pray for these faithful workers. The circulation of money in this community has almost ceased. Eggs are bartered for sugar or soap. A few chickens and a pig will buy clothes.

We settled our tuition difficulties this year by having the fathers cut wood enough to supply the stoves for the winter. 19 men came out one day and 7 another. The moneyless tuition has been paid and the moneyless fuel has been supplied for the school.

The school is fortunate in its teachers who are both efficient and cooperative. In the sewing room the girls of the 7th and 8th grades are each making a dress for themselves. One dress is given to the girl whose work is neatest. The others buy the dresses they make at the cost of material.

Reports of progress and good work have been received from Townsville and Chase City. The girls are much interested in the domestic science and sewing classes. At each mission there is a great need of clothing. Canton Bend would appreciate a number of No. 4 Bible Songs. If there is a society wishing to send candy for Christmas, to the little black boys and girls here, it would be scattering Christmas cheer where it will be most needed and most appreciated.

(Later: Word has been received of the death of Rev. Cotton. We extend our sympathies to the sorrowing friends. Editor)

Prayer Groups

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

"The increased interest in meeting the requirements of the Standard of Efficiency as it relates to Prayer Groups and Prayer Circles in Point 3, section (a), 'One or more prayer groups or circles', as recently amended, has given rise to various questions regarding the difference between them and the credit to be given for them on the Standard. The following explanation will be helpful in clearing up these points.

"1. *Prayer Groups* may either be Presbyterial Groups or Congregational Groups formed of the women of a congregation sponsored by a missionary society. The Presbyterial Groups meet in some central location in the presbyterial or it may be advisable in some presbyterials to have several groups meeting in accessible places. These groups meet for at least one hour monthly, (weekly, if possible,) and should be under the direction of the Presbyterial Prayer Group Secretary. Members of the various missionary societies are asked to lead from time to time and the intercourse of the members of the presbyterial in this way is most helpful and stimulating. These groups report to the Presbyterial Prayer Group Secretary and to the Prayer Group Secretary on the Board, who assigns missionaries as correspondents, so that the groups may bring the definite prayer needs of at least one or two missionaries to God as well as the general needs of the work. Congregational Groups composed of the women of a church meeting under the direction of the Prayer Group Secretary of the missionary society should come together for at least one hour monthly, (preferably weekly,) at some time *other than* the regular missionary meeting time. These groups also report to the Presbyterial and Board Prayer Group Secretaries and are assigned missionary correspondents. Credit can be taken on the Standard for this point by the society sponsoring such a group.

"2. *Prayer Circles.* If because of distance or other reasons, the women of a church cannot come together for a time of prayer on any day other than the day of the missionary meeting, then the Prayer Circle is the solution of the problem. The Prayer Circle should meet monthly for at least fifteen minutes before or after the regular meeting but *not* taking the place of the devotional period. These Circles report to the Presbyterial Prayer Group Secretary, but *not* to the Board Secretary, and to the Presbyterial Efficiency Secretary. These groups will not be assigned missionary correspondents. Credit can be taken on the Standard of Point 3, section (a) for such a circle." The foregoing is a part of a leaflet entitled "Prayer Groups and Prayer Circles" which will be found helpful in forming and carrying on these times for prayer, as well as the leaflets, "How To Use The Prayer Cycle" and "Prayer Groups". All of these can be ordered from the Literature Department for distribution, postage to be paid.

We give below a list of the presbyterials having Prayer Groups already reported. If there are other groups (NOT CIRCLES) already meeting or about to be formed, the Secretary would like to know of them at once. Please send the name of the presbyterial and congregation, time and place of meeting and the name and address of a correspondent by *December* 15, at the very latest. The newly revised list goes to the printer on that date and it is very hard to make corrections afterwards, though the names of new groups formed is welcome at any time.

Allegheny
  Presbyterial Group
Arkansas Valley
  Walton
  Zenith
  Sterling
Beaver Valley
  Elwood City
  New Castle
Boston
  Boston
  Providence
Big Springs
  Lower Chanceford
Butler
  Butler
  Grove City
  Meridian
Caledonia
  Buffalo
  Rochester
Cedar Rapids
  Boyden
Chartiers
  Canonsburg
Chicago
  Chicago
  Somonauk
Cleveland
  Cleveland
  Youngstown—Tabernacle
  Youngstown—South
  Youngstown—Brownlee Woods
  East Palestine
  Alliance
  Akron
  Cuyahoga Falls
  Liberty
Colorado
  Bristol
  Ft. Morgan
  Canon City
  Torrington
Delaware
  Cabin Hill
Hudson
  New York City
Idaho
  Weiser
Southern Illinois
  St. Louis
  Cutler
Kansas City
  Kansas City, Kansas
  Pittsburg
  Topeka
Keokuk
  Keota
Kiskiminetas
  New Kensington
Lake
  Greenville
Los Angeles
  Los Angeles
  Santa Ana
Mansfield
  Canton
Mercer
  Plain Grove
Monongahela
  Presbyterial Group
  Aged People's Home
  Mt. Lebanon
  Mt. Washington
  Homewood
  West View
  Beverly Heights
  McDonald (2)
Muskingum
  Cambridge
  New Concord
Nebraska
  Omaha
First Ohio
  Frenchburg
  Ezel
  Richmond
Ohio Northwestern
  Belle Center
  Bellefontaine
Oklahoma
  Blair
  Guthrie
  Tulsa
  Oklahoma City
Oregon
  Albany
  Portland
  Multnomah
  Shedd
Philadelphia
  Philadelphia
  Wallace Memorial, Washington
Puget Sound
  Seattle
Rock Island
  Aledo
  Moline

San Francisco
  Fowler
  Morgan Hill
Spokane
  Presbyterial Group
  Spokane—Second Church
  Spokane—Third Church
  Spokane—Fourth Church
  Pullman
Steubenville
  Toronto
Texas
  San Antonio
Westmoreland
  Braddock
  Connellsville
  McKeesport
Wheeling
  Martins Ferry
Wisconsin
  West Allis
Xenia
  Xenia
  Columbus

Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign); one to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How to Use "Rainbow Empire", 15 cents each.

The Up Trail (Junior-foreign), 40 cents per copy. The "How to Use" is 15 cents per copy. Tickets for "The Up Trail" trip are 1 cent per strip.

"The Up Trail" was written soon after our work in Ethiopia was opened, therefore there is very little on that country in our text-book. Junior leaders will find material for presenting Ethiopia in the *Junior Department* of *The Women's Missionary Magazine,* beginning with the September issue.

Facing the Future in Indian Missions (adult-home), 60 cents in paper and $1.00 in cloth.

Leader's Manual for "Facing the Future", 25 cents.

American Indian Picture Sheet, 25 cents.

Many Moons Ago and Now (Junior—home), 75 cents in paper. Directions for class leaders are included in the text.

MAPS

The maps of our Foreign Mission fields—Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for $1.00. These maps have formerly been listed for $1.00 each.

Outline Map of the World—In paper, 25 cents each.

Outline Map of Africa—In paper, 25 cents each.

Picture Map of Africa—A decorative map to be completed by the children. 50 cents each.

PAGEANTS

For the Book on American Indians:
"Where the Trails Cross", 15 cents.
"Two Thousand Miles for a Book", 25 cents.

WORLD DAY OF PRAYER FOR MISSIONS

We can now furnish the supplies for the *World Day of Prayer.*

The *Call to Prayer* is free if included with other orders. Otherwise please send postage.

Program, "Follow Thou Me", is 2 cents; $2.00 per hundred. Order sufficient for your possible audience.

Posters (like picture on front of "Call to Prayer") are 5 cents each. Order as many as will be needed in

the churches participating. Tack on the bulletin boards of your church. Get permission to place them in the windows of business houses as the time approaches. Keep the fact and the date of the service before the missionary organizations. Pray for the *Day* regularly. Please be ready with your complete order in January so that all requests may be supplied.

Suggestions to Leaders will not be on a separate sheet this year but will be on the last page of the program.

If any other supplies are issued, announcement will be made in a later Magazine.

Will those ordering Presbyterial Literature send the exact date of the Presbyterial meeting?

The 1933 PRAYER CYCLE will be off the press soon after this Magazine reaches you. Many changes have occurred in our fields since the 1932 Prayer Cycle was issued, which necessitates changes in the make-up of the Cycle. Some prayer items, also, have been changed as well as the location of many missionaries.

There was a larger distribution of the 1932 Prayer Cycle than in any other of the eighteen years it has been issued. The 1933 *Prayer Cycle* goes forth with the prayer and the hope that in this, the Jubilee Year of our women's work, it may have a still larger place in our private devotional life, in the family worship hour, in prayer groups and prayer circles, and in the public services of our congregational life.

Our missionaries in all our fields are greatly burdened because so many helpers have been withdrawn. Shall we not, in the year 1933, give those who are left the assurance that the name of every missionary of our Church shall be lifted in prayer to the Throne of Grace, on the day it is listed in the Prayer Cycle, by every member of every missionary society? It would not only give strength and courage to those on the field but would bring a blessing to her who prays. Surely we can do this service for those who represent us in missionary work.

The maps have been eliminated from the new Prayer Cycle. Those who find them helpful, and I am sure many do, should cut them from the old Cycle and place them in the new.

This will be my last appearance on this page as *Literature Secretary* of the *Women's Board*. It has seemed wise for me to change my residence from Pittsburgh to Philadelphia, which change has made it necessary to sever my connection with the Board.

My association with the faithful women who have been entrusted with the conduct of the business of the W. G. M. S. has been a great joy to me throughout the years. I have considered it a special privilege to be allowed to share with them in the duties and responsibilities of the work and also to share with them in the blessings which come from faithful work for the Master.

To all who have supported me in the conduct of the Literature Department by their interest and co-operation, I wish to extend my warmest thanks and I ask your continued support for her who may be appointed my successor. May I ask you to pray that the Women's Board may be divinely led as it seeks for one to fill the vacancy on the Board.

OFFICERS OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF THE WEST

President: Mrs. Thos. B. McNary, 4777 Eagle Rock Bldg., Los Angeles, Calif.

First Vice President: Mrs. J. G. Kennedy, 311 East Bishop St., Santa Ana, Calif.

Second Vice President: Mrs. O. S. Johnson, 1244 So. Broadway, Santa Ana, Calif.

Secretary: Mrs. H. L. Calvin, 50 No. Michigan Ave., Pasadena, Calif.

Treasurer: Mrs. J. C. Dunwoody, 739 No. St. Andrews, Los Angeles, Calif.

Corresponding Secretary: Miss Della M. Clements, 462 East Vernon Ave, Los Angeles., Calif.

Auditor: Miss Mary King, 2015 Fifth St., Los Angeles, Calif.

Treasurer's Report for July, August and September, 1932

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	25.00																2.00		27.00
Allegheny	455.00	1460.00	147.00	50.00	23.00	5.00		31.00	16.00					10.00	22.00				2219.00
Argyle		300.00																	300.00
Arkansas Valley		220.00	21.00	1.00											1.00				243.00
Beaver Valley	86.00	317.00	21.00	1.00	2.00	1.00			1.00						1.00				430.00
Big Spring	3.00	74.00	14.00		8.00	2.00			2.00	2.00	2.00			2.00	2.00				111.00
Boston		200.00																	200.00
Caledonia	5.00	127.00	5.00		50.00			25.00											212.00
Cedar Rapids	4.00	263.00	3.00	21.00	1.00	1.00		6.00	1.00				2.00		1.00				303.00
Chartiers	22.00	330.00	122.00	12.00	23.00			10.00		2.40				2.00	2.00				525.40
Chicago	12.00	126.00	11.00	6.00	24.00									2.00	1.00				182.00
Cleveland	185.00	200.00	19.00	2.00	2.00	2.00		20.00	2.00					2.00	2.00				436.00
College Springs	55.00	308.00	3.00	2.00				13.00		3.00	1.00	1.00	1.00						387.00
Colorado	55.00	112.00	16.00	5.00	5.00	2.00			2.00					4.00	1.00				202.00
Conemaugh	3.00	46.00	3.00																52.00
Delarware	50.00	200.00																	250.00
Des Moines		146.00																	146.00
Detroit	20.00		20.00	2.00	2.00	2.00			17.00					5.00	12.00				80.00
Hudson	35.00	40.00	35.00	10.00	10.00	6.00		15.00	5.00	4.00	2.00	1.00	2.00	4.00	8.00				177.00
Idaho	10.00	18.00	9.00	5.00	5.00	2.00			4.00	2.00				3.00	2.00				60.00
Illinois Southern	12.00	157.00	15.00	10.00	21.00			10.00											225.00
Indiana	8.00	43.00								1.00									52.00
Indiana Northern	8.00	5.00	9.00	2.00	2.00	3.10			2.00		1.00				1.00				33.10
Kansas City	2.00	185.00	9.00					5.00						1.00	3.00				205.00
Keokuk	3.00	88.00	10.00	3.00	3.00					8.00				5.00			1.00		121.00
Mansfield	29.00	39.00	35.00		23.00					2.20									128.20
Mercer		100.00																	100.00
Monmouth	7.00	111.00	7.00								1.60								126.60
Monongahela	95.00	3450.00	315.00	25.00	225.00			50.00	15.00	30.00				35.00					4240.00
Muskingum	19.00	752.00	57.00	22.00	21.00	2.00	4.00	29.00	12.00	42.20	1.00		1.00	1.00	14.00				977.20
Nebraska	17.00	164.00	16.00	3.00	3.00		2.00								1.00				206.00
Ohio First		300.00								5.00				4.00					309.00
Oregon	1.00	226.50	1.00	4.00	3.00	1.00	3.00			4.00									243.50
Philadelphia	430.00	200.00	285.00	15.00	20.00	20.00			5.00						5.00				980.00
San Francisco	13.00	97.00	8.00	3.00	8.00	3.00			3.00						3.00				138.00
Spokane	2.30	6.00			5.00														13.30
Vermont	8.00		8.00							.80				2.00					18.80
Wheeling	15.00	99.00	15.00		10.00			14.00											153.00
Xenia	59.00	490.00	38.00	8.00	8.00	10.00	10.00		5.00	2.00	7.00		2.00	3.00					642.00
Warm Springs Cong.	10.00		10.00	12.17	9.00														41.17
Avalon Cong.		200.00																	200.00
Coraopolis Cong. & S. S.		300.00																	300.00
First Los Angeles Cong.		198.00																	198.00
Mr. & Mrs. J. A. Miller		800.00																	800.00
Marissa Cong.		200.00																	200.00
Roch't'r N. Y. Cong. & S.S.		233.31																	233.31
Sparta Cong.		200.00																	200.00

| | | |

Tributes

MISS BERTHA N. WYLIE

We, the members of the Lois Kingan Mission Circle of the First United Presbyterian Church of Apollo, Pa., desire to pay a tribute of love and respect to the memory of Miss Bertha N. Wylie, who was called to her Heavenly Home June 3, 1932.

She was devoted to her home, her church and her friends. So long as she was able she was faithful in her attendance at the meetings of the society and the church. She served her Master faithfully whenever opportunity offered. Her courage in the face of suffering was a help to all who came in contact with her.

Bertha was a devout Christian and always stood for the finer things of life. To know her was to love her.

Mrs. Lee Roy King,
Mrs. Robert Murray Armstrong.

MISS JENNIE P. WALLACE

We, the members of the Women's Missionary Society of the Noblestown United Presbyterian Church, hereby show our love and esteem for one of our faithful members, Miss Jennie P. Wallace, who was called from the earthly ranks to be with the Master Whom she had served so well.

In health, her life was truly a benediction to all who worked with her in her home, in the Sabbath School, in the Young People's Society during earlier years. In illness, her Christ-like fortitude was an immeasurable blessing to those who ministered to her. Although called upon to endure much suffering at times, she manifested a truly Christ-like gentleness and patience through it all.

Her death was a testimony of her beautiful Christian life. One who spoke of her going said, "How peaceful the death of a Christian!"

As a Bible student she was unexcelled and as long as health permitted she served faithfully and well as teacher of the Women's Bible Class. She loved the Church and "prayed without ceasing" for God's blessing on all its services.

Who can measure the influence of such a character as hers?. To know her was to love her. Mere words feebly express our gratitude for the privilege of having known her, and of having seen her example of unselfish service for others. May her memory inspire us to a fuller and more fruitful life.

We reach out our hearts in sympathy to the brother and sister and to that sisterly companion with whom she spent many of her later years, confident that the burden of their sorrow is lightened by the assurance that their loss is her gain in that she has received her Master's "Well-done".

Mrs. Harriet Hendricks
Mrs. Mattie Stewart
Margaret F. Patterson

MRS. HANNAH OGDEN SLENTZ

The death of Mrs. Hannah Ogden Slentz marks the passing of one of the best loved women of the United Presbyterian Church of Mt. Ayr, Iowa. She was born July 8, 1853, at East Liverpool, Ohio, and was married to George A. Slentz, November 23, 1881. Their home was in Mt. Ayr, Iowa, where she died July 29, 1932. Her husband died February 6, 1920.

It was at her home the Women's Missionary Society of the congregation was organized on March 13, 1883. She conducted the devotional exercises at that meeting. The Women's Missionary Society desires to pay a loving tribute to her memory.

Committee of W. M. S.

MRS ANNETTA NESBITT

The United Presbyterian Church and Missionary Society of Lincoln Nebraska, wish to pay loving tribute to Mrs. Annetta Nesbitt, who so quietly and peacefully passed to her rest on the morning of October 4, 1932.

Her life was one of faithful service, at home, in the church, the W. C. T. U., and among the poor of the community.

Few possessed as she did the rare talent of friendship and helpfulness.

We express our heartfelt sympathy to the only daughter, Mrs. E. E. Elder of Cairo Egypt, and commend her to Him who is able to comfort heavy hearts.

Miss Estella Baird,
Mrs. Anna Parry,
Mrs. Wm. Brookman.

MRS. ELLA BELL AIKEN

We the members of the Women's Missionary Society of the Union U. P. Church desire to pay a loving tribute to the memory of Mrs. Ella Bell Aiken, who was removed from our midst August 24, 1932 by the all wise providence of a loving Heavenly Father.

She was a lifelong member of Union Church and her love for the Master and interest in the work of the church was shown by her faithful attendance at all services.

We shall miss her warm greeting and cheery smile but her courage and faith will remain an inspiration to all who knew her.

To her sons whom she taught to love the House of God and to her sisters we express our sincere sympathy in their deep bereavement and loss.

Mrs. F. S. Rowe,
Mrs. J. D. McCurdy.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Katherine Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss N. Addaline Brandon, 1931 ..... Gujranwala
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Sargodha
Miss Laurella G. Dickson, 1897 ..... Gurdaspur
Miss Margaret Fehlman, 1918 ..... Gurdaspur
Miss Betsy Fleming, 1918 ..... Jhelum
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Pasrur
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Rawalpindi
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 .....
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 .....
..... Gujranwala
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M. D., 1932 .....
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Marie E. Cash, R. N., 1926 .....
.....2061 Cornell Rd., Cleveland, O.
Miss Henrietta Cowden, 1905 ..... Quaker City, O.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 .....
.....49 North Ave., Washington, Pa.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925, c-o Mrs.
.....C. L. Graff, Blacklick, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, Jerusalem, Palestine

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 .....
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1928 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1928 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracey Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Tanta
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ...Americus, Kansas
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
.....Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1003 Milton St.,
.....Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 .....Tarkio, Mo.
Miss Ida B. Whiteside, 1918 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Aulora R. McIntyre, 1919 ..... Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Marguerite McClellan, 1926 ..... Omdurman
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss C. Blanche Soule, R. N., 1921 .....
6817 Cresheim Rd., Mt Airy, Phila, Pa.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1928 ..... Gorei
Miss Florence D. White, 1928 ..... Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Dalton Galloway .....Beni Suef
Dr. and Mrs. H. K. Giffen .....Assiut
Rev. and Mrs. L. A. Gordon .....Alexandria
*Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
*Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamieson .....Fayoum
Rev. and Mrs. W. B. Jamison .....Mansoura
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. W. H. Reed .....Minia
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Witcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg .....School, Frenchburg, Ky.
Dr. and Mrs. R. W. Caldwell, 87 Sherman .....St., Hartford, Conn.
Dr. and Mrs. H. L. Finley, Lakeside Ave., ...New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195a, ...Fresno, Calif.
*Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, ...542 N. Bever St., Wooster, O.
Dr. and Mrs. N. D. McClanahan, ...99 Claremont Ave., New York, City
Dr. and Mrs. R. T. McLaughlin, ...87 Sherman St., Hartford, Conn.
Mrs. C. A. Owen, 618 S. 2nd Ave., ...Washington, Iowa.
Rev. and Mrs. J. A. Pollock, 3944 Grenet St., ...Pittsburgh, N. S., Pa.
Mrs. W. H. Reed, 49 North Ave., Washington, Pa.
Dr. and Mrs. M. S. Roy, Lakeside Ave., ...New Concord, Ohio
Rev. and Mrs. R. C. Shaub, 29 Alexander St., ...Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, ...Landour, Mussorie
Rev. and Mrs. J. C. Alter .....Zafarwal
*Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. and Mrs. J. G. Campbell .....Pasrur
Dr. and Mrs. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. J. C. Heinrich .....Sialkot
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. Gregory Martin .....Taxila
Rev. Robert Maxwell .....Abbottabad, N. W. F. P.
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. Paul A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. H. S. Nesbitt .....Gujranwala
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter, R. N. .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Dhariwal
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

ON FURLOUGH

*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 Elm St., ...Oberlin, Ohio
Rev. and Mrs. E. C. McConnelee, LaJara, Colorado
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robert Maxwell, ...New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, R. D. 1, ...Cambridge, N. Y.
Mrs. J. H. Stewart, 707 W. Park Ave., ...Waterloo, Iowa
Dr. and Mrs. R. R. Stewart, 99 Claremont Ave., ...New York City

THE SUDAN

Rev. and Mrs. W. J. Adair, ...Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, ...Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Rev. and Mrs. J. A. Heasty, ...Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight, ...Khartum
**Rev. and Mrs. Glenn P. Reed, ...Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. G. A. Sowash, ...Doleib Hill, Malakal
Dr. and Mrs. L. B. Ulsh, 58 Doughty St., ...London, W. C. 1, England

ON FURLOUGH

Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Mr. and Mrs. H. B. Gephardt, R. R. 1, ...Breckenridge, Garfield Co., Oklahoma
Rev. and Mrs. R. F. Shields, 337 N. McKean, St., ...Butler, Pa.
Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, ...Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty, ...Gorei, via Addis Ababa
Dr. and Mrs. J. S. Maxwell, ...Sayo, via Gambela, The Sudan
Dr. and Mrs. A. W. Pollock .....Addis Ababa
Mr. Fred L. Russell .....Addis Ababa
Mr. and Mrs. Phil West, ...Sayo, via Addis Ababa, The Sudan
Dr. and Mrs. H. J. Wilson, 8 Meadway Court, ...Golders Green, London, England

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma, ...5738 Hadfield Ave., Phila. Pa.
Mr. and Mrs. D. C. Henry, 616 W. North Ave., ...N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 2120 Letsche St., ...N. S., Pittsburgh, Pa.
Mrs. Fred L. Russell, ...Grandview, Wash.

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* Retired from active service.
** Honorary Missionary.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

NEW YEAR'S THOUGHTS

"Lord, Thou hast been our dwelling place,
Through all the ages of our race,
From everlasting Thou art God,
To everlasting our abode.
A thousand years are passed away,
And all to Thee are but a day,
Yea, like the watches of the night,
With Thee the ages wing their flight."

No. 176 Bible Song No. 4.

As we sing these thrilling words in our Quiet Hour meeting, we feel our insignificance. Relatively speaking, what is one day in God's sight? What is one year compared to the thousands of years of the ages? And yet with the Lord as "our dwelling place", what a privilege it is that another year is allowed us, another year in which we may improve our opportunities, another year to live and work for Him.

"I am the New Year and I come to you pure and unstained
Fresh from the hand of God.
Each day a precious pearl to you is given,
That you must string upon the silver thread of life."

Often as we look back over the past year we see our mistakes and misused opportunities, and we long to go back, change our ways, and begin over again.

"How many there are who wish for that place—
The Land of Beginning Again.
They made a false start in running a race,
They took the wrong road in trying to win,
And wish a new chance to begin."

One of the prettiest little tableaux I ever saw was at a New Year's Entertainment. The old year was represented by a tall, old man with snowy hair and long white beard. As the lights grew dim, he slowly lifted the lid of a basket in the shape of a large pink shell, disclosing a little child with short golden curls sitting up and blinking her eyes. Beautiful, colored lights illuminated the scene, and the old man slowly disappeared. The child was the New Year. The scene was accompanied with lovely music.

"Ring out the old, ring in the New,
Ring happy bells across the snow."

The New Year is at hand, and the chance to begin again is near.

"The Land of Beginning Again is now,
A country enchanted and new,
We all, can give it a welcoming bow,
Can enter the portals with courage that wins,
For today a New Year begins."

A very early recollection of my childhood was when I was a little girl in the Primary school-room, and on New Year's day our teacher taught us to sing:

"Happy New Year to all! Happy New Year to all!
Happy New Year! Happy New Year!
Happy New Year to all!"

"We start in January and resolve for all the year
The same old resolutions, broken many times, we fear."

I ask you, reader of this page, to make with me one resolution. It is this:

"Put God first!"

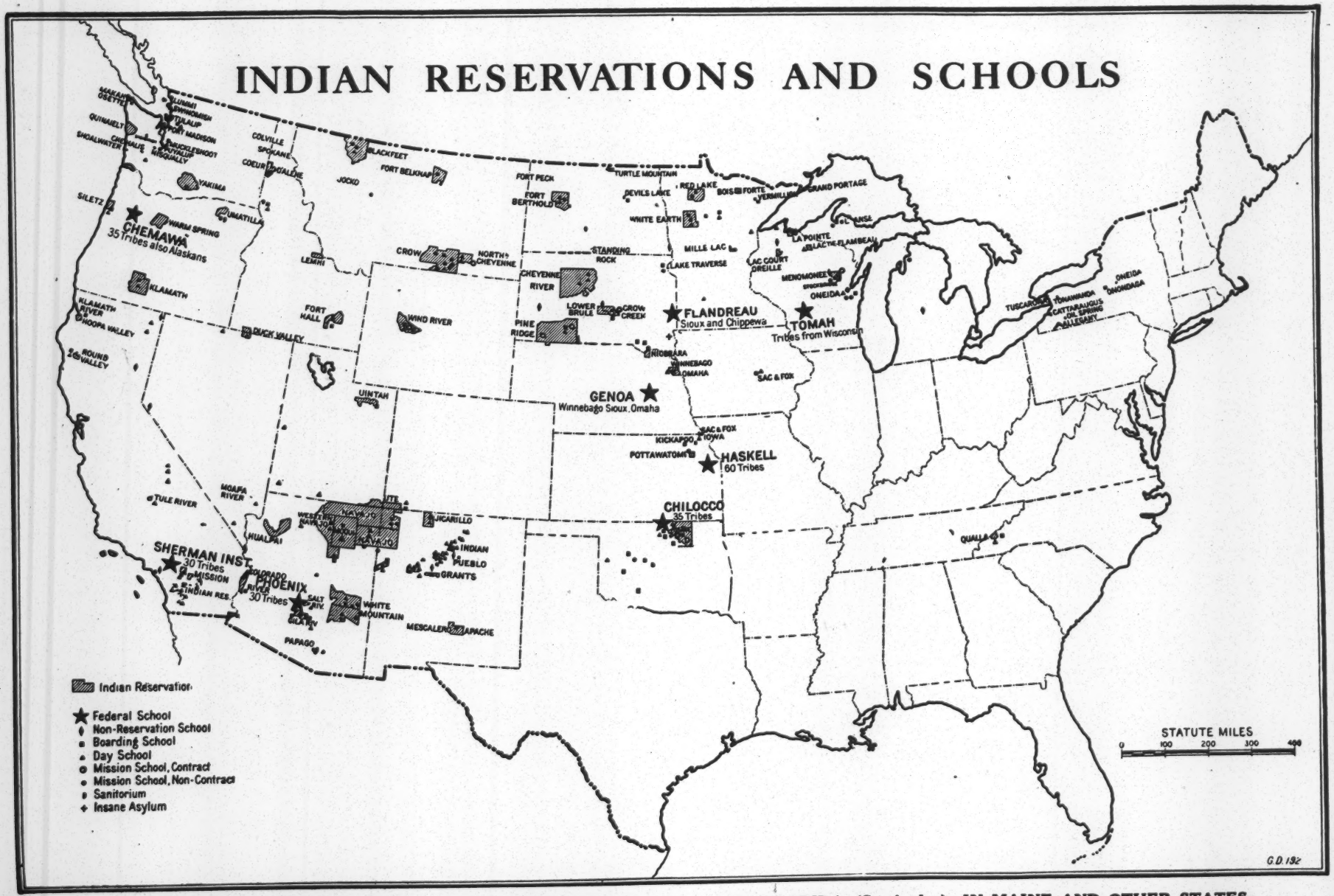
This includes much. It means, Put Church first, before other meetings or engagements. Put Sabbath day first, before amusements, pleasures, etc. Put God's Word first, before other literature. Make business, pleasure, money-making, and the demands of the world, secondary matters.

"Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."

Our prayer is:

"O teach Thou us to count our days,
And set our hearts on Wisdom's ways."

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



OTHER INDIAN RESERVATIONS AND SETTLEMENTS ARE FOUND IN FLORIDA (Seminoles), IN MAINE AND OTHER STATES